

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for August, 1917

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MRS. E. FRANK BARKER

THE JAPAN MAGAZINE

VOLUME EIGHT

AUGUST, 1917

NUMBER FOUR

AN AMERICAN JAPANESE

By Mrs. S. W. RICHARDSON

THE subject of this sketch, Mrs. E. Frank Barker, of Duluth, Minnesota, enjoys the distinction of being one of the few foreigners not resident in Japan, who have made themselves familiar with Japanese manners and customs and who take a keen and intelligent interest in the Land of the Rising Sun. Mrs. Barker not only has a house in Japanese style but often dons Japanese dress and is fond of entertaining her friends after the Japanese manner and giving talks at her home on things Japanese. From having been a guest at some of the many interesting and instructive talks on Japan given at her house, O Matsu Chaya, I have gradually and unconsciously become greatly impressed, not only by the woman herself, who possesses an unusually artistic temperament, but by the work she is doing in endeavoring to cement friendly feeling between the people of the United States and Japan by promoting knowledge of Japan, its institutions, language literature, history and political position.

Mr. Barker's knowledge of Japan has not been acquired entirely from the shelves of her library, but through personal contact and acquaintance with the Japanese people. For several years Mrs. Barker's home has been a Mecca for the people of Japan coming to this country. Irrespective of class she and her husband have entertained hundreds of Japanese people, including plain work-a-day folks, college students, writers, artists, missionaries, business men, and diplomats. Aside from those Japanese whose acquaintance and friendship she has cultivated, Mrs. Barker keeps up a regular correspondence in Japanese and English with over a hundred Japanese whom she has never met, thus increasing and enriching her knowledge of the Orient.

At the series of talk-teas which Mrs. Barker has given annually for the past several years before hundreds of people, representing all the literary, and most of the civic, religious and social clubs of the city, an opportunity has been afforded to disseminate and impart to others her

knowledge of and insight into things Japanese. The effect of her effort and her work has been to arouse a very keen interest in the Japanese people and in their literature, history and art, and, without any question, a better, clearer, and kindlier understanding now exists between more Americans and Japanese than existed before Mrs. Barker began her self-imposed task. Mrs. Barker's "talks" are to her a "labor of love." I have often heard Mrs. Barker say that next to her own people—the people of the United States—she loves the people of Japan best.

It may be interesting to note that Mrs. Barker was a southern woman; born in Louisville, Kentucky. She was the daughter of Col. Samuel Washington Poole and Agatha Frazier of Augusta, Georgia, and grand-daughter of Charles Alexander Frazier who is said to have descended from Lord Lovatt, the famous chieftan of the "Frazer-Frazier clan," who was a nephew of Robert Bruce, king of Scotland. Her maternal grandmother was Sarah Jane Lee of Richmond, Virginia,—a member of the historic Lee family, of which General Robert E. Lee, General Henry Lee (Light Horse Harry Lee of Revolutionary fame), Frances (Lightfoot) Lee, and Richard Henry Lee are the most illustrious members. Frances Lee and Robert Lee were both signers of our Declaration of Independence, and it was Richard Henry Lee who, in obedience to the mandate of the Virginia convention moved the resolution in Con-

gress to declare the colonies free and independent States.

As a child, Mrs. Barker displayed considerable talent and great love for music, and at the age of twelve appeared in concert as a "child prodigy," playing at many piano recitals before hundreds of people. While in her teens she successfully passed two competitive examinations for the honor of representing the pianists of the District of Columbia (Washington City, the capital included) at the World's Columbian Exposition, held in Chicago, and was awarded a medal and three diplomas by the Expert Jury, which was composed of Theodore Thomas, Fannie Bloomfield Zeisler, Clarence Eddy, and other world-renowned musicians. The steel engraved parchment diplomas were engraved by the United States Government Bureau of Engraving and Printing, at Washington, D. C. Of her playing the *Louisville Despatch* said: She is possessed of a splendid musical temperament, has a good ear, and her touch and technique are examples of careful training, and give evidence of rare musical ability. While unfortunately the lady is deprived of some physical advantages (having very small hands and a slight physique) essential to meet the demands of many long works, she luckily possesses a remarkable memory which enables her to master difficult compositions with less practice than is usually required even at the hands of the old experienced performers." The *Washington Star* said: "Mrs. Barker's

reputation as an accomplished pianist is now among the highest. Every variation of the art is moulded perfectly to her touch. The severest of musical critics unite in praising her."

An injury which permanently disabled Mrs. Barker's right hand compelled her to retire from the concert stage and for several years she devoted herself to teaching; having classes in Washington and Louisville. After her marriage to Mr. Barker she made her home in Duluth, Minnesota, interesting herself in club work, and through her interest in contemporary world literature she became acquainted with the literature of Japan. Her cosmopolitanism is evinced by the fact that she placed some years ago "Contemporary Japanese Literature" on the study program of the most prominent literary club in Duluth, of which she was at that time chairman of the literature department,—her contention then being that Japanese literature is fully as characteristic and as great as Japanese art, which is, unquestionably, in its influence upon the world, second only to that of the art of Greece, and should, therefore, as great world literature, receive recognition. Mrs. Barker's absorbing interest dates from her first lecture on "The Famous Women Writers of Japan," in which she introduced masterpieces of classical Japanese literature written by women, to the Duluth reading public.

Since then her interest in Japan and the Japanese people has become intense, and

she has devoted herself completely to her Japanese studies and to her self-imposed task of winning friends for Japan, in order that the people of her "two countries," as she calls the United States and Japan, may become closely united in the bonds of love and friendship.

Mrs. Barker passed five years in Washington City, where she had relatives who were prominent in army, navy, church and government circles. During her stay in the United States capital she was the guest of her uncle and aunt, Mr. and Mrs. John Ambrose Quinan. It was Mr. Quinan, now deceased, who, at the request of the secretary of the United States treasury, explained the United States system of accounting to the first delegation sent by the Japanese government to investigate the United States method of public accounting. Mr. Quinan was connected with the United States treasury and war department for about forty years.

A Japanese university student who passes his vacations with Mr. and Mrs. Barker at O Matsu Chaya writes of Mrs. Barker: "She is an idealist, with her feet hardly on this earth; exceedingly self-denying for the good of the Japanese people; with infallible faith in the goodness of mankind, and very interesting and instructive as a correspondent to Japanese students."

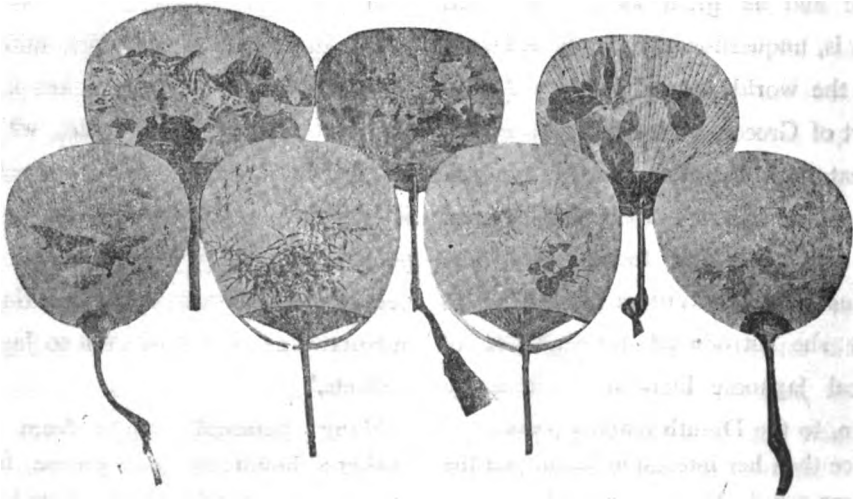
Many personal letters from Mrs. Barker's hundreds of Japanese friends express understanding of her love for and

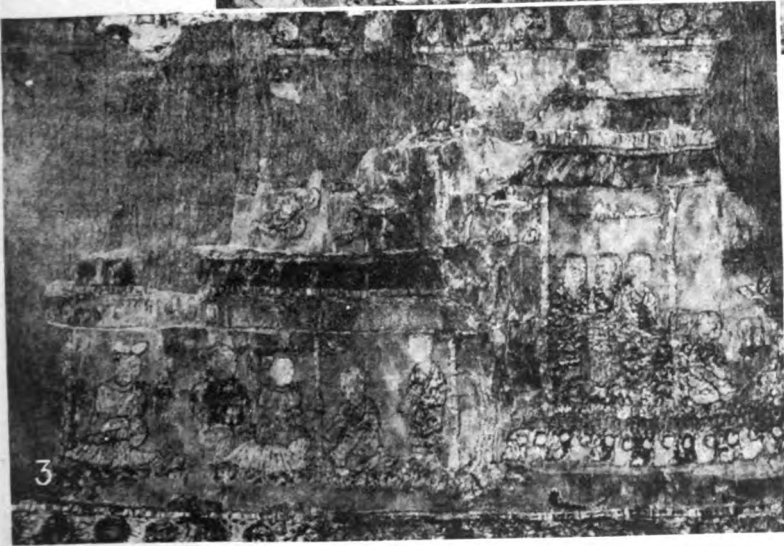
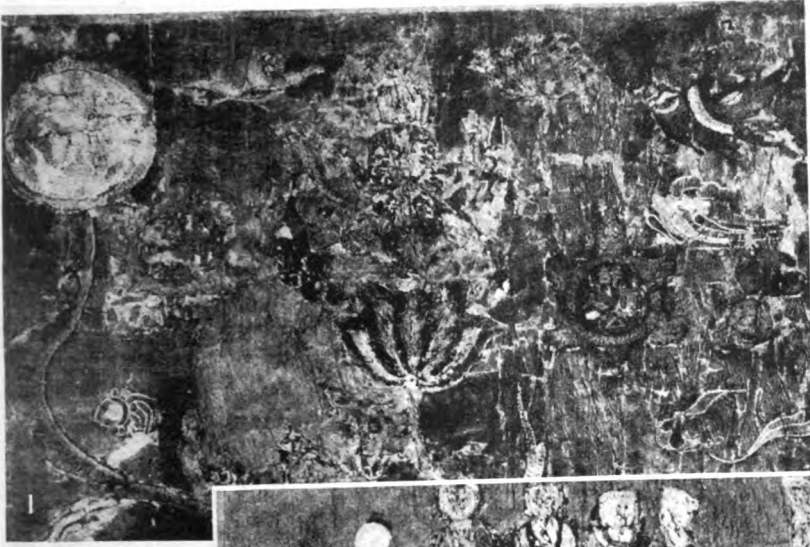
interest in Japan, and the Japanese people. One from a recent guest reads as follows:

"Love is the essence of self lost in the being of another," and "It is not enough to love others; we must let them know that we love them." As I read these passages my sense of comparison brought forth the thoughts, deeds, wishes, and understandings of my "Obasan" (aunt) of Duluth. Her love for and of Japan and things Japanese, I thought, had almost made her lose 'the essence of self,' and she, to demonstrate the strength of her 'love,' is showing it to Japan, as well as to others. And, she speaks of it with no hesitation. She is brave and fearless of possible criticisms. The whole-heartedness of your personal conduct and actions, my dear 'Obasan,' the intensity of your desire to accomplish your undertakings, the amount of energy and mental and physical powers you are capable of so

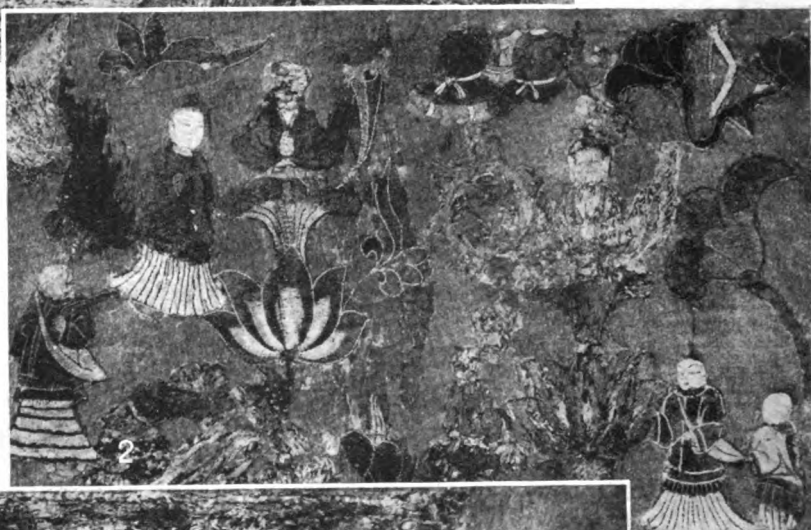
masterfully and systematically directing upon your work, and the extraordinary degree of interest you attach to your study, as I noticed in your numerous accomplishments, have proved to be the most sterling and beneficial inspiration to me."

Mrs. Barker who leaves in September, accompanied by Mr. Barker, to visit in Japan for three or more years, will present in Japan letters to representative people, from The Japan Society of New York, The American-Asiatic Association, the Imperial Japanese Consul-General and Consuls of Chicago, San Francisco, New York, etc., the editors of the Japanese papers of New York, Seattle, San Francisco, etc., Dr. David Starr Jordan, Dr. K. Kato of Chicago, Dr. K. K. Kawakami, Dr. T. Kurata, curator of the Royal Ontario Museum, and from many other well known people.





THREE LEFT PORTIONS OF A TAPESTRY 13 HONDRED YEARS OLD



THREE RIGHT PORTIONS OF A TAPESTRY 13 HUNDRED YEARS OLD

THIRTEEN HUNDRED YEARS OLD

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

WHENCE man comes and whither he goes after death are among the greatest problems that the human mind has set itself to solve; and man seems no nearer the solution than he was at the beginning. Man is especially solicitous as to his destination after this life is over. His ideas as to good and evil, justice and injustice, with corresponding rewards and punishments, have given rise to notions of heaven and hell, of which there are traces in even the earliest developments of human thought. But what, and where, heaven and hell are man seems to have no very definite idea. He has, nevertheless, tried to picture them, as, in his opinion, they ought to be, both by word and brush.

In the famous Chuguji temple in the precincts of the equally famous Horyuji temple in Yamato there is preserved a picture of Paradise, which is 1,300 years old. It was made in the reign of the Empress Suiko who ruled from 593 to 628 A. D. This noted relic is known as the Tenjukoku-mandara; and it bears the inscription that it was finished in the 30th year of the Empress Suiko. That year the Prince Regent died. His name was Shotoku, one of the greatest disciples of the Buddhist faith in ancient Japan. After his death his consort said that

although her lord had passed into Paradise or *Tenjukoku*, no one had any idea of the holy place, and she would like some great artist under divine inspiration to make such a picture. So this devoted lady, Tachibana Oiratsumé, asked the Empress that the work might be undertaken. And thus the picture was composed.

Originally it was 16 feet long, and seems to have been in pieces, of which now only six remain; and these, when put together, make some six feet square. The picture is all in embroidery, and is perhaps the oldest example of this art in Japan. Examining the pieces that form the picture, more in detail, we find that the upper right corner one has the moon with a vase and a rabbit standing near a pestle, while opposite is a tree. Just under the moon is a tortoise, on the back of which are four Chinese ideographs, part of the inscription being illegible now, but originally it no doubt meant one hundred. In the center of this piece is a figure somewhat like a *bosatsu* on a lotus pedestal; and at the left upper corner is a flying phoenix; and under the bird is another tortoise.

In the second or middle portion of the picture is seated a stout man, naked, with a large staff in his right hand, which is probably a figure of Emma-O, the king

of hell, called Yama-raja in Sanscrit. In the presence of the king of hell sits another figure, while above are four persons seated in a row. Behind Emma-O is a flying figure descending rather awkwardly from above, and two other persons appear to be strolling about.

In the third part of the picture are ten persons seated or standing about a house, while in the center is a *bosatsu*-like figure on a lotus, holding a vase in the right hand. To the left of the figure are seated five persons, some of whom have flowers, and others are worshipping, the hands betraying this attitude. Lotus blossoms are scattered about among the figures. To the right of the central figure are three other persons also seated.

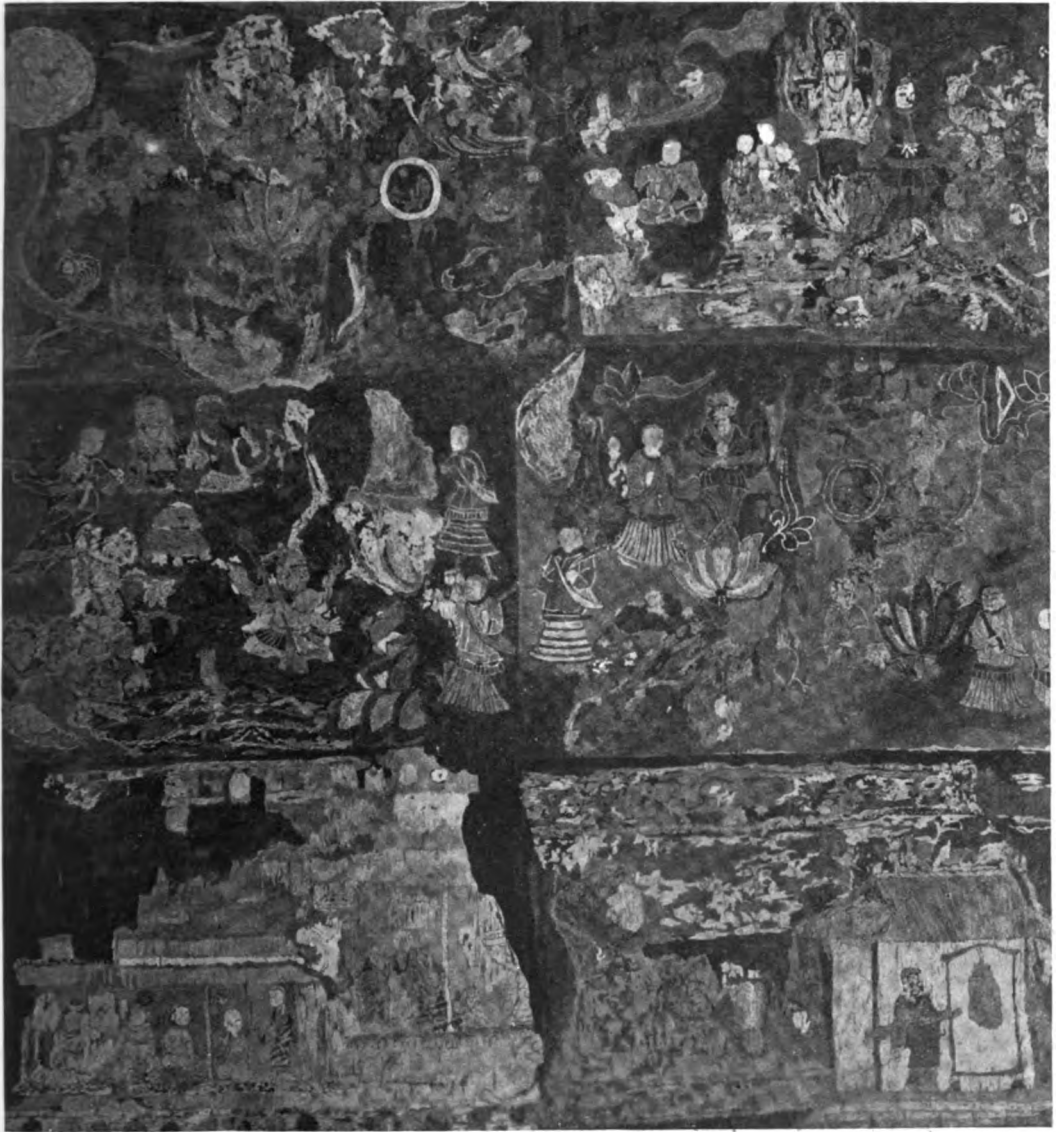
On the fifth piece composing this picture are two *bosatsu* on lotus blossoms, one in the attitude of worship, hands together in front, while the posture of the other cannot be clearly seen. Between these two figures is a tortoise with ideographs on the back. In the upper portion of the piece four small figures are represented in a sitting posture, while three larger figures are walking about. Sweet-scented beautiful honeysuckle is growing and blooming all about.

On the last piece that forms the embroidery is a cottage, on the wall of which is a bell, which a person is striking. Outside the cottage were other figures but they are now unrecognizable. As to the inscription on the back of the tortoise, it was carefully copied for insertion in the biography of Prince Shotoku while the embroidery was in perfect condition. This was done in the 7th century, not so long after the piece had been worked. For many years the piece was lost trace of; but in the 13th century a nun named Shinnyo of Nara discovered it in the Horyuji temple, being then much frayed by time and neglect. To make sure of

preserving the idea on the picture the nun made a copy of it, which is now lost, however. The six pieces of the original that still remain, are mounted like *kaki-mono*, as described above. From these relics it is rather difficult to infer just what idea of paradise the artist had.

The inscription begins with mention of the death of the illustrious Prince Shotoku, intimating that while he inhabited the terrestrial sphere he taught men that the world was an illusion, and that Buddha alone was truth and reality; so that men should follow the teaching of Buddha. It is further intimated that the maker of the picture believed that Prince Shotoku was reborn into paradise, but invisible to earthly eyes, praying that the piece of embroidery may assist mortal eyes in picturing the happy state of the departed saint in his newborn condition.

It is clear from this inscription that the picture was intended to show the Buddhist idea of Paradise. Yet no one can look at the picture without feeling that it is charged as much with Chinese as with Buddhist thought. The tortoise and the moon were symbols of Chinese thought prior to the advent of Buddhism. The hare compounding medicine under a tree is also found on stone inscriptions of the Han dynasty in China two thousand years ago. It is probable that the moon was intended to represent Heaven, while the tortoise has ever been the symbol of long life among the Chinese. The picture is an interesting example of the blending of Chinese and Indian thought; and at the same time it is a unique specimen of Japan's skill in embroidery in colours in so distant a period as the 7th century. It is something in one's life to be able to look on a piece of human handiwork in art, that has outlasted one thousand three hundred years.



PAINTED COPY OF THE TENJUKOKU-MANDARA



MR. TANAKA'S SIGNATURE, HIMSELF AND THE ENTRANCE TO HIS RESIDENCE

TAIREIDO

TAIREIDO, or the Great-Spirit-Way, is a new doctrine of life recently systematized and taught by a Japanese thinker named Morihei Tanaka of Tokyo. The idea is that if one has a proper conception of the universe and is able to grasp the force and meaning of cosmic thought and cosmic processes he will have control over nature and self, even to the extent of eliminating evil and disease. Tanaka's idea is to reorganize man's knowledge of science, philosophy, and religion and give a newer and truer interpretation to human life and experience. His system of thought as derived from physical research, he calls the Science of *Reishi*, the practical application of which he calls the Art of *Reishi*.

According to his system the external world is a reality; and so is the conscious, thinking subject, man. The phenomenal world which man recognizes, is *Reishi*; but behind this lies the ultimate reality, called *Tairei*, or Great-Spirit, which exists beyond the region of experience. The whole universe is a living system of cosmic life; and everything in it is but a manifestation of the cosmic life. The universe, however, is not infinite but finite. Mind and matter are but manifestations of the *Reishi*, or essence of the universe. The nature of this dynamic principle is productive and creative force by virtue of which all things, visible and invisible, come into being according to laws of rhythm. The force of the cosmic spirit, or *Reishi*, is felt everywhere, as mind and matter, coming as ether out of an original spring whence all things rise and toward which all things ultimately return. Mind and matter, though apparently different, are one and the same manifestation of *Reishi*, the life of the universe. Whether this life is finite or not depends on whether the universe is finite; for this force is the life of the universe.

Tairei, or Great Spirit, is the ultimate reality, the real nature of which emanates in various forms as phenomena, the manifestation being possible only through the creative force of *Reishi*, or Spirit-force. The *Tairei* is absolute and infinite;

yet it gives rise to *Reishi*, or Spirit-force, which is the cosmic force of creation. In the Tanaka system of thought the universe simply means the phenomenal world of experience; and so the universe can be no more infinite than the world of phenomena. The universe is none the less a living organism implying intelligence in origin and process, else man could perceive nothing spiritual in it.

Man's knowledge is limited to relations of time and space, apart from which, though both be merely subjective, he can have no knowledge whatever. The Reality that is beyond the limits of time and space man can have no knowledge of. Only one thing can be predicated of Reality: it is an emanation through the creative force of *Reishi*, or Spirit-Power; and is thus manifested. The essence of *Reishi* is neither spiritual nor physical but the force that brings all things out of Reality. The great Reality itself may be called Tairei, or Great Spirit; but when regarded from the point of view of activity or manifestation it must be called *Reishi*, or Spirit-force. Mind and matter are products of *Reishi*, which in turn is the product of Tairei. It is by reason of the omnipresent nature of Tairei manifesting itself constantly in *Reishi* that we behold an endless success-

ion of events in this world. Both Tairei and *Reishi* are everywhere and at all times present; but as man is unable to distinguish strictly between inorganic and organic being, he is unable to distinguish between Tairei and *Reishi* in actual existence. If it is possible to posit a world where no event whatever takes place, it is also possible to think of Tairei existing alone there by reason of its nature with no relation to anything else. But once this Reality allows force to issue from it, things material or spiritual must of necessity be produced.

The idea of Nirvana, or non-being, taught in Buddhism is a slight approach to the conception of Tairei, but the idea of *Reishi*, which can exist over and above the universe itself, is quite new. As an illustration of the relation between Reality and its Manifestation we may take the well-known example of water and waves. If we look upon water as *Reishi*, Tairei, or Reality may be looked upon as the universe which contains both water and waves. Thus the great Reality is permanent, while the manifestation thereof may be transient and finite, giving rise to the phenomenal world of our experience. Nothing arising out of the law of the conservation of energy or the indestructibility of matter can change these

facts. The inconstancy of the actual world is due to the finiteness of *Reishi*, proceeding from the infinite Reality, or Tairei.

The atomic theory of matter bears witness to the truth of the spiritual force issuing from Reality underlying all matter. The relation of atoms is according to laws of rythm fixed by the force of *Reishi*. Anything produced by *Reishi* according to the laws of rythm must be regarded as a living or organic system. The world is a living organism ; and is filled with living organized bodies or communities. Thus the activity of the *Reishi*, or Cosmic Spirit-force, is both actual, or kinetic ; and also potential : a distinction that must be constantly borne in mind.

It is, therefore, a mistake to suppose that the activity of *Reishi* is a mystery beyond the mind of man. Even in physical science man learns something of the laws of its working. Not only so, but by following the proper method man himself may become possessed of the *Reishi*, or Spirit-force of the Great Reality, Tairei. Once in possession of that Power man can do things impossible to physics and physiology. He can control his mental and physical condition perfectly, even to the extent of lifting himself above the laws of gravitation, and get rid of

physical disease. By gaining the force of *Reishi* man can also cure the diseases of his fellow men. The power of radium, which is so much discussed to-day, is nothing compared with the power of *Reishi*, the cosmic force by which all things stand. It is not a mystery beyond the mind of man, but a possession awaiting his acceptance. It comes to man from personal contact and communion with Tairei, or the Great Reality. By possession of the force issuing from the Great Reality man is freed from the limitations of human nature, and transcends the limits of both time and space. He can even see the unbroken past and determine the continuous future. He can reclaim the good that the ignorance of man has discarded, and bring back the masses of the people to intelligence and justice.

How one can enjoy possession of this power and accomplish this good for himself and his fellow men is the instruction that Mr. Tanaka undertakes to give in his doctrine of the Laws of *Reishi*, wherein the theoretical and practical sides are fully treated, representing a system of human salvation as this teacher by his study of science, religion and philosophy conceives it. He believes that by fixing man's faith in the ultimate Reality and acquiring the power by which the ultimate Reality

works, man can achieve the ideals of his spirit as guided by the Spirit of the Universe. Thus man can reach a perfect system of ethics, morality and progress.

To many the new teaching will not seem so new, especially to Christians, who call the ultimate Reality God the Father, the *Reishi*, or Spirit-force, the Holy Spirit, and the manifestation in time, the Christ, or Incarnation of God. Christians have long believed, even if they have not always practised it, that the potential power of the Absolute God was at their disposal through the Holy Spirit, even to the extent of healing moral and physical disease. Various attempts have been made to improve on the Christian idea of such possibility, or to make up for the Church's neglect of it, among which may be mentioned Christian Science, Faith Healing and many other cults or creeds. Mr. Tanaka's way will probably appear to some as but one more attempt in the same direction. It matters nothing, of course, by what names we call things, so long as the meaning and the application are the same. And the ideas represented in Mr. Tanak's system are certainly similar to those propounded in Christian doctrine. There is an important aspect of the Tanaka system, however, which truth

cannot afford to ignore. He may have found some rational and practical way of acquiring the Spirit-force of the universe for which man has always longed. Reason would certainly dictate that there should be some way of acquiring such power by those fitted to use it in an altruistic and intelligent manner, just as man has acquired means of utilizing electric power. Of course it is futile to argue that electric power is neither moral nor immoral, but mere force the morality of which depends on the user. The force of *Reishi*, as outlined by Mr. Tanaka, is doubtless the same. In fact all the good things that Heaven has bestowed on man depend on his intelligent use for their moral effect. Even the best things can be prostituted to base purposes. Therefore it is no argument against Mr. Tanaka's doctrine that God would not be likely to delegate such power to imperfect mortals on this earth. Great power is already delegated to man, which he can use for good or ill, as he, by virtue of his moral character, determines. Those who wish to know more of Mr. Tanaka's teaching and methods may do so by communicating with the Editor of the JAPAN MAGAZINE, 1825, Shimo Shibuya, Tokyo.

YARIMOCHI JINBEI

By S. SAGIYAMA

DURING the Tokugawa shogunate there were some 263 daimyo in the whole empire; and each of them had to maintain a villa in Yedo and appear before the shogun in turn every other year. When a samurai enjoying a pension of 100 *koku* of rice was traveling alone he could have a spearman bear a spear before him, seated like a lancer on a horse. The spear was regarded as an important outside weapon of the samurai. A daimyo always adorned his processions with numerous lancers, the number being regulated by rank. Each weapon bore the name of the daimyo whom it honoured. Some daimyo had particularly heavy spears, like the weaver's beam of the ancient giants, doing so as a matter of pride.

The daimyo Sakakibara, who was master of Takata castle in Echigo, had an income of 150,000 *koku* of rice, and was greatly trusted by the shogun's government, being considered one of the four great ones of the Tokugawa vassals. The ornamental spear borne before him when he attended on the shogun was an enormous one 21 feet long and weighed over 70 lbs. Formerly the house of Sakakibara had two spears of this size, but one of them was given to the celebrated Kato Kiyomasa who borrowed it on setting out for Korea, with which to astonish the Koreans. After returning from his expedition to the peninsula Kato did not return the weapon to its owner, but retained it as a souvenir and a treasure of his family.

In the period between 1716 and 1735 there were three men in the employ of the daimyo entitled to carry this kind of spear in procession before their lord, each one permitted to bear it for a certain portion of the journey. For the section from Takata castle to the Zenkoji temple in Shinano Jinsuké of Sekigawayeki was given the honour; and from the Zenkoji temple to Yokogawa Minegoro of Yawata carried the spear; while from Yokogawa to the mansion of the daimyo in Yedo the weapon was borne by Jinbei of Kumagaya in Musashi. Each of the

men was granted an honorarium of 5 *ryo*, equal to about a hundred *yen* of modern money, for performing this duty in addition to the regular daily wage.

One day two officials of Kumagaya visited Jinbei's house. On inquiring whether he were at home or not, the wife said that her husband was ill. The officials insisted on seeing him, however, and were brought to his bedside, where he gave them due welcome. They informed him that they had a message from the daimyo of Takata castle to the effect that Jinbei was wanted to carry the spear of honour from Yokogawa to Yedo and to start the nextday. Jinbei thanked them very politely but explained that as he was ill with fever he would not be able to have the honour proffered him. They went on to say that it might seem very unreasonable to say anything after hearing of Jinbei's illness, but Jinsuké of Segawa had blundered and let the great spear fall injuring the handle for which he had to be executed, and Minegoro who used to carry it at the other end of the journey had grown too old and killed himself in disgrace at not being able to bear the noble weapon, since when it had to be borne by wrestlers. Jinbei Yarimochi was the only one who had never failed the lord of Takata castle in regard to the famous spear.

Jinbei said that he much appreciated what they had said; but they would remember that last year also his illness had prevented him carrying the weapon, Naokichi, in the bloom of manly strength, having taken his place, but was unfortunately killed by the leader of the procession as he accidentally let the spear fall. The officials replied that that was only another reason why the spear should be carried this year by Jinbei who had never made a mistake in regard to it. But Jinbei asked what would become of his wife and family should he happen to make a mistake and get killed for the blunder, and requested that he might be excused from undertaking what he did not feel able to do.

The officials could not gainsay the argument of Jinbei and were at a loss what to do, when Jinbei's old mother happened to enter the room. She began to talk to her son about his life. She said he should not be always thinking of his own troubles and neglecting the troubles of the people about him. He was the son of a *ronin*, Yashu of Katsuregawa, who had come to this place to live in retirement because his advice was not accepted by his daimyo, and he had done much for the people of the locality. She therefore advised that Jinbei should up-

hold the honour of the family and the people by accepting the duty offered, as it was, not the part of a samurai to think of his own safety. On hearing this advice Jinbei decided to go; and the officials were greatly pleased at the success of their mission. They were especially impressed by the character of Jinbei's mother and the readiness with which the son accepted her advice.

Next day he bathed himself, did up his hair in the customary fashion, went to the town officials and followed them to Yokogawa where he arrived one day before the daimyo was expected. It was in the year 1734. When the great daimyo procession set out from Yokogawa Jinbei was bearing the famous spear, which it was his duty to carry as far as Yedo. It was very long, and he had to hold it straight up in his right hand only, unsupported by the left. That was the rule. It was very difficult, therefore, to carry the spear for long without resting, unless one had Herculean strength.

The procession finally arrived safely at Kumagaya. Jinbei stood the spear against the wall of the city office and took a breath. The local people gathered about and greatly admired his strength. Soon appeared Yasuda Sakubei, the head

man of the procession, who praised Jinbei for the wonderful manner in which he had borne himself under the great spear, especially during the high wind. "You are splendid, Jinbei! Splendid!"

But poor Jinbei knew that what he had done, he had done only by main force that could never be repeated; and his success this year meant that he should have to carry the great weapon next year also. He would not be able; and then what? So he picked up a hatchet and cut the spear in two. The head man of the procession was amazed and supposed that Jinbei had gone mad.

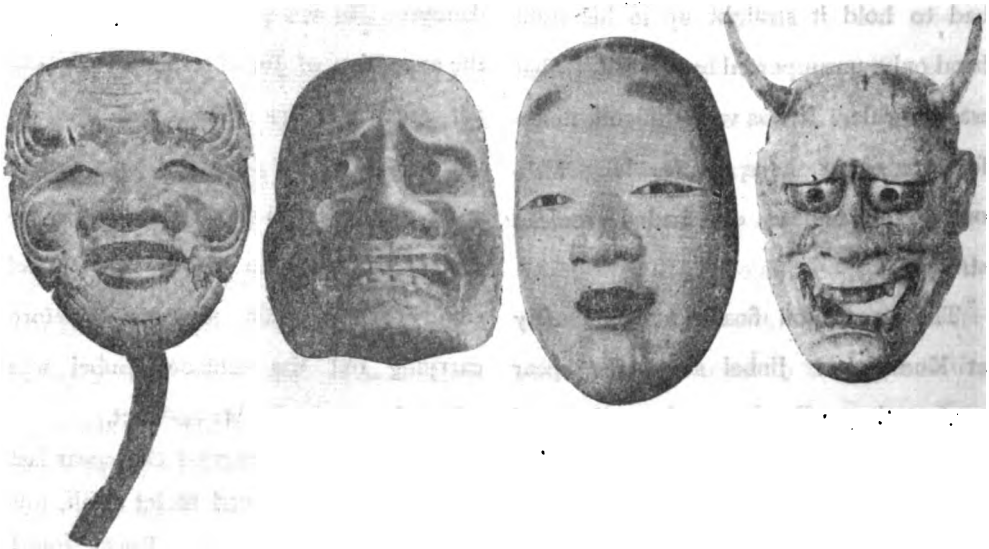
"No," said Jinbei. "I am not mad. I have severed the spear intentionally and in my right mind. Do with me as seems best to you."

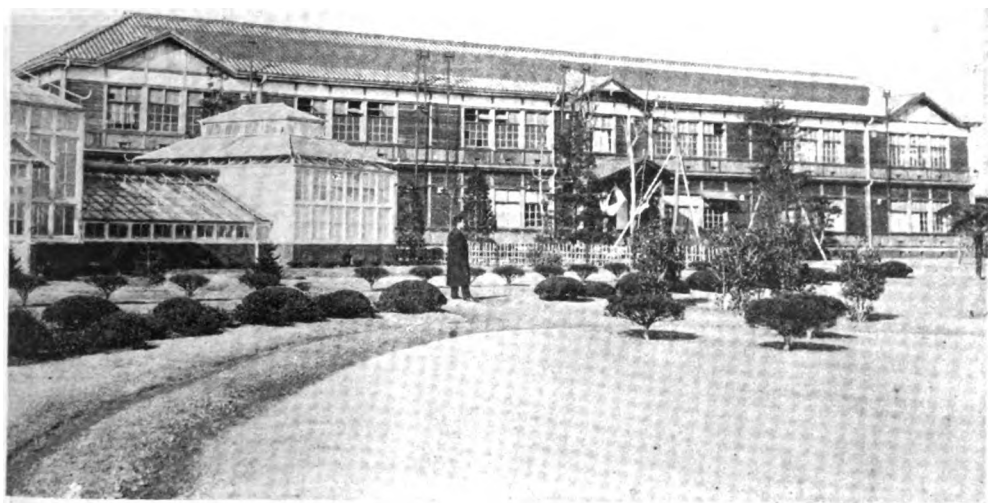
The deed was instantly reported to the daimyo. He was very angry and ordered the execution of Jinbei at once. Yasuda felt great pity for Jinbei, but thought nothing could be done for him, as the spear was a precious treasure. So he sentenced Jinbei to death and Jinbei calmly accepted the sentence. Before carrying out the sentence Jinbei was asked the reason for his rash act.

"Naoshichi who carried the spear last year and who happened to let it fall, was executed for his blunder. Every time I

have met his little son since then I could hardly refrain a tear, so sad is the little orphan. I knew that I should be unable to bear the spear any longer and that I, too, should probably let it fall and meet the fate of Naoshichi. It is by reason of the unreasonable length of this spear that many brave men have needlessly lost their lives. I have made up my mind to shorten it and make it lighter, and thus to give my own life to save the lives of those who must bear it in future. My mother told me never to care for myself but to think of others. That I have done in this act. I am ready to die."

Though much impressed by the words of Jinbei Yasuda could do nothing but carry out the sentence. Jinbei was beheaded. When the daimyo heard the details of the affair he also was profoundly impressed, admiring the chivalrous spirit of Jinbei. So he ordered the spear to be wrapped up in a cloth and thus borne in future processions. In that form it was quite easily carried. Yasuda was so sorry for Jinbei's wife and son that he took them to his house and cared for them, with the approval of his lord. Jintaro, the little son of Jinbei, grew up to be a famous samurai of the clan, with a yearly pension of 250 *koku*.

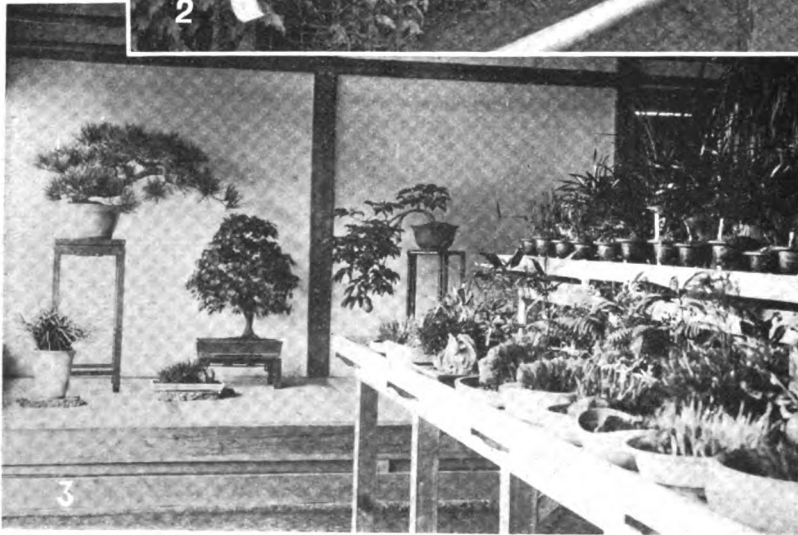
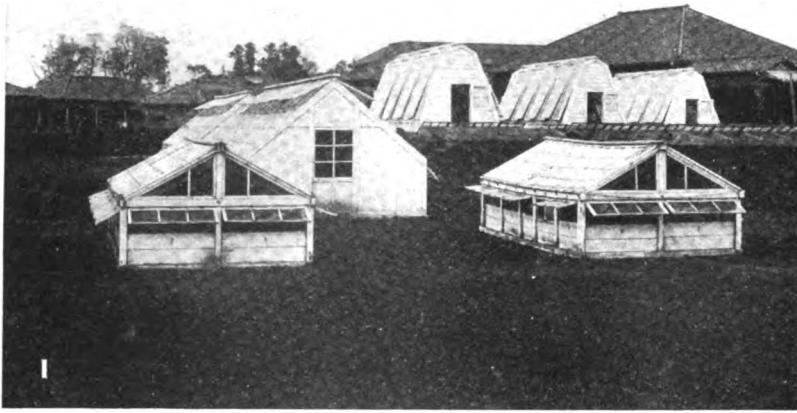




THE TOKYO HORTICULTURAL SCHOOL



TRAINING FRUIT TREES



AT THE TOKYO HORTICULTURAL SCHOOL

TOKYO HORTICULTURAL SCHOOL

By S. SAITO

THIS institution, situated in the suburbs of Tokyo, is devoting its attention to improvement and increase of the cultivation of flowers, fruits and vegetables, especially with a view to supplying the demands of the capital. The population of Tokyo, now over two and a half millions, requires a vast amount of fruit, flowers and vegetable daily; and the market gardeners in the environs of the city are among the most expert tillers of the soil in the whole empire. They may be regarded as the leaders in all forms of horticulture. Most of these experts are trained in the Tokyo Horticultural School.

It is remarkable the number of people who make a good living simply by supplying the daily demand for cut flowers and plants. This, perhaps, is not surprising when one sees the number of flower vendors daily making their rounds of the city streets from one end of the capital to the other; and there are always numerous customers, for every housewife likes to have a fresh spray to ornament the *tokonoma* or to place near the family altar. The Tokyo Horticultural School is placed among the gardens whence the

city flowers come, and its staff of teachers and their students are great lovers of nature and its products. The best way to reach the school is by the Tamagawa electric railway, alighting at Komazawa station and taking the highroad one mile to the south, the school being near the grounds of the Tokyo Golf Club. The school has its own expansive grounds for experimental cultivation and well equipped buildings for giving instruction to its students. There are two other farms connected with the school, one at Tamagawa village. The school has the latest greenhouses and hotbeds for starting new plants and seeds.

In the main hall of the school there is tablet bearing the following regulations for all students: 1. The students of this school shall at all times observe strictly the rules of etiquette, evincing a proper sense of respect and shame, after the manner of the true samurai. 2. All diligence shall be observed in regard to study, and each one shall strive to improve his talent to the utmost. 3. Every student shall train himself to endure hardship and enjoy work. 4. In their efforts after personal improvement

and profit the students shall not give undue trouble to others. 5. All students shall be examples of thrift. Needless to say, these instructions apply not only to the students of the Horticultural School, but to all farmers throughout the empire, giving the Japanese farmer that spirit of independence and selfrespect for which he is noted.

The course of study in the school is much the same as in other institutions of the same kind, except that they must study such arts as *bonkei*, or tray-landscapes, the making of Japanese pickles and the proper cooking of vegetables and roots generally ; in which all the lessons are given by practical demonstration before the pupils, who, themselves, have to practise the same. The experimental botanical garden is on hills, where the men may learn how to utilize the land unsuited to common agriculture for such purposes. The demand for flowers is always greater than the garden can supply.

The entrants to the Tokyo Horticultural School are usually lads above 14 years age, who have passed through the higher primary schools of the country and gone as far as the second year in the Middle School, or equal grade. The course lasts three years, but those who so desire may remain longer at the school for further study and practice. The number which the school is able to accommodate at one time is 248. The pupils have to study some 30 hours a week, but more importance is attached to experimental than

theoretical work. With the exception of ethics most of the lessons are of a practical nature ; which, we suppose, does not mean that ethics are considered impractical. Most of the indoor lessons begin at noon and end at sunset. While in class the lads wear a special uniform, which they exchange when turning out for practical work, putting on labourer's clothes. The whole work of the student is under supervision.

Of course the need and utility of such an institution as this is beyond question. A good deal of the Japanese farmer's work is imperfect or wasted for want of scientific knowledge, and there are few schools for him to attend, even if he had the time and means. There are four government schools for instruction in sericulture, but for horticulture there are no schools save the Tokyo institution and one at Chiba. Mr. Taketaro Suzuki, the head of the Tokyo Horticultural School, therefore, has an important task on his hands. He is a graduate of the Agricultural Department of the Tokyo Imperial University, and a man well fitted for his work. He is one of the chief experts in agriculture belonging to the prefecture of Tokyo, and is a lieutenant in the Army besides. The teachers under him are likewise well experienced in the work in which they give instruction, while several expert gardeners are constantly employed and ready to teach the students. The school is always glad to welcome visitors and to show them what is being done for horticulture.

FUTURE OF JAPANESE POLITICS

By R. FUJII

IN Japan when the Imperial Diet does not agree with the cabinet in power the Prime Minister simply dissolves the House and appeals to the country, which always returns the government; and consequently some people aver that constitutional government can make no progress in this country. It is perhaps more true to say that constitutional government has retrograded rather than made progress: it has not even held its own, but gone back to the days when it did not exist. So far no system of party government has been organized that has succeeded; and consequently the Elder Statesmen hold supreme power in the political world. The members of the political parties cannot agree among themselves, and therefore cannot influence the nation, and so the Elder Statesmen have everything their own way.

It cannot be denied, however, that the wonderful development that has marked Japanese trade and industry has not been wholly absent from the political sphere; for there are increasing numbers of intelligent citizens who are now asking how Japan can maintain her prominence in the industrial, commercial and military world if she remains under the control of an antiquated government? They look at China and tremble for their own country. China has experienced little or no political development in recent years. She has undergone violent changes of government outwardly, of course; but the nation as a whole is what it was centuries ago. The political condition is reflected in the industrial condition of China, where progress is very slow and uncertain. The fact that Japanese commerce, industry and colonization have

been making steady progress goes to prove that in some measure political progress is going on, however difficult it is to perceive it.

What direction Japanese politics will take, however, is another and quite a difficult question to answer. There are those who hold that all future progress in the political world of Japan depends on the elimination of the Elder Statesmen from active participation in the national government, and the rise of two strong political parties who will enforce a constitutional régime. Others are of the impression that no sure progress towards constitutional government can be expected until the people as a whole are better educated in that direction and in a position intelligently to demand it. Among these the conviction prevails that nothing can be expected of the Diet until it gains more brain power among its membership. At present it is intellectually negligible; and if so it is but natural that government should fall to those better able to think and act for the nation's good.

This leads to the question how it is that the Government invariably is re-

turned at a general election? It is due in some measure to the respect for officialdom that still prevails among the voters of Japan; but in greater measure it is due to the lack of political organization and practical knowledge among the political parties. As the forces represented by the Elder Statesmen are regarded by the people as those that brought Japan out of feudalism into modern methods, the people yield to these fathers of the nation, who exercise an influence unknown among aged statesmen abroad. Since these Elder Statesmen are always behind the skirts of the Throne their influence is increased manifold, until they become almost an oracle to the people. The result is, happily, on the whole more useful than harmful to the status and progress of government in Japan; and so the system continues, and will continue until something better appears. Hope lies in the probability that as each generation of Elder Statesmen passes away it will be succeeded by one less likely to hold the admiration of the people, until at last some possibility of constitutional government will dawn.

From these considerations it will appear that constitutional government cannot be expected in Japan for some time to come. Certainly no such form of government as prevails in the more liberal countries of the west can be hoped for in Japan at present. As long as the Elder Statesmen exist, so long will the government command a majority of the voters, no matter how arbitrarily it may act, though should it go too far no doubt it would lose the confidence of the nation. But at present the Elder Statesmen can undo a cabinet far quicker and more effectively than the people. It is clear that the Seiyukai party, which had been unpopular for some years, won a majority at the last election because it sided with the government. It is probable that this party will retain the influence thus gained for some years now ; and there is no knowing what one strong party, combined with the Elder Statesmen, can do. Their power is unlimited.

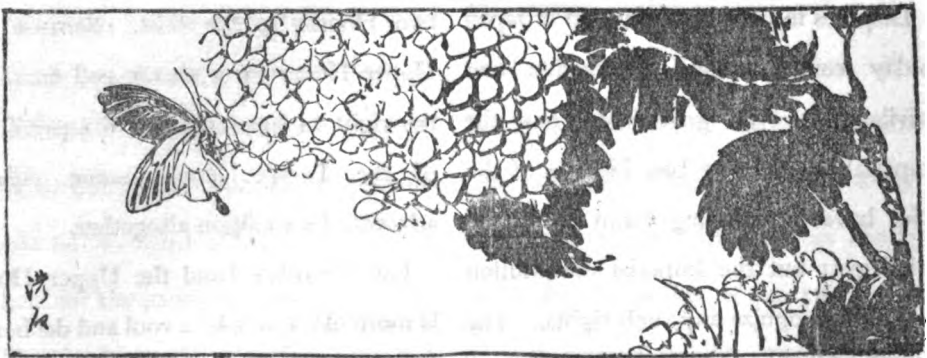
Disputes in the political world of Japan to-day center around the rights and privileges of the government and the Imperial Diet. The two Houses of the Diet have been laying claim to special privileges ; but the Imperial constitution does not recognize any such rights. The Lower House has the right to introduce the Budget and discuss it ; but adoption is required by both Houses before it can be made law. How long this system will work is problematical. It is clear that all that is necessary to bring about a deadlock at any session of the Diet is for the two Houses to differ and persist in such difference. To ensure a continuance of the system the two Houses have always to come to an understanding as to what action they will take as regards any measure. The Diet is supposed to be the mouthpiece of the taxpayers. By recognizing their duty to pay taxes they recognize their right to a budget. The Diet, therefore, has a right to approve all matters relating to finance. If the Lower House represents the taxpayers of the nation, who have sent their representatives to the Diet to speak for them, the Lower House should enjoy greater privileges than the Upper House in regard to the budget. In such matters, therefore, there should be no collision between the two Houses of the Diet. Because the Upper House now claims and exercises the right to interfere with the privileges of the Lower House some citizens advocate its abolition altogether.

On the other hand the Upper House is more likely to take a cool and deliberate view of things than the Lower House. It is not so exposed to outside influences

and sentimental notions; and thus it forms a useful controlling influence on the actions of the Lower House. The House of Peers is independent of popular clamour and represents the wealth, culture and tradition of the empire. Its attitude toward all questions is supposed to be quite impartial and reasonable. It can never allow itself to be moved by unworthy ambitions or inferior motives. The difficulty is that although the right of the Lower House to initiate and discuss the budget is admitted, the government of the day sometimes attempts to utilize the power and influence of the House of Peers to amend or revise the budget to suit its own convenience and thus threatens to destroy the harmony of the two branches of the national legislature. This abuse of power into which

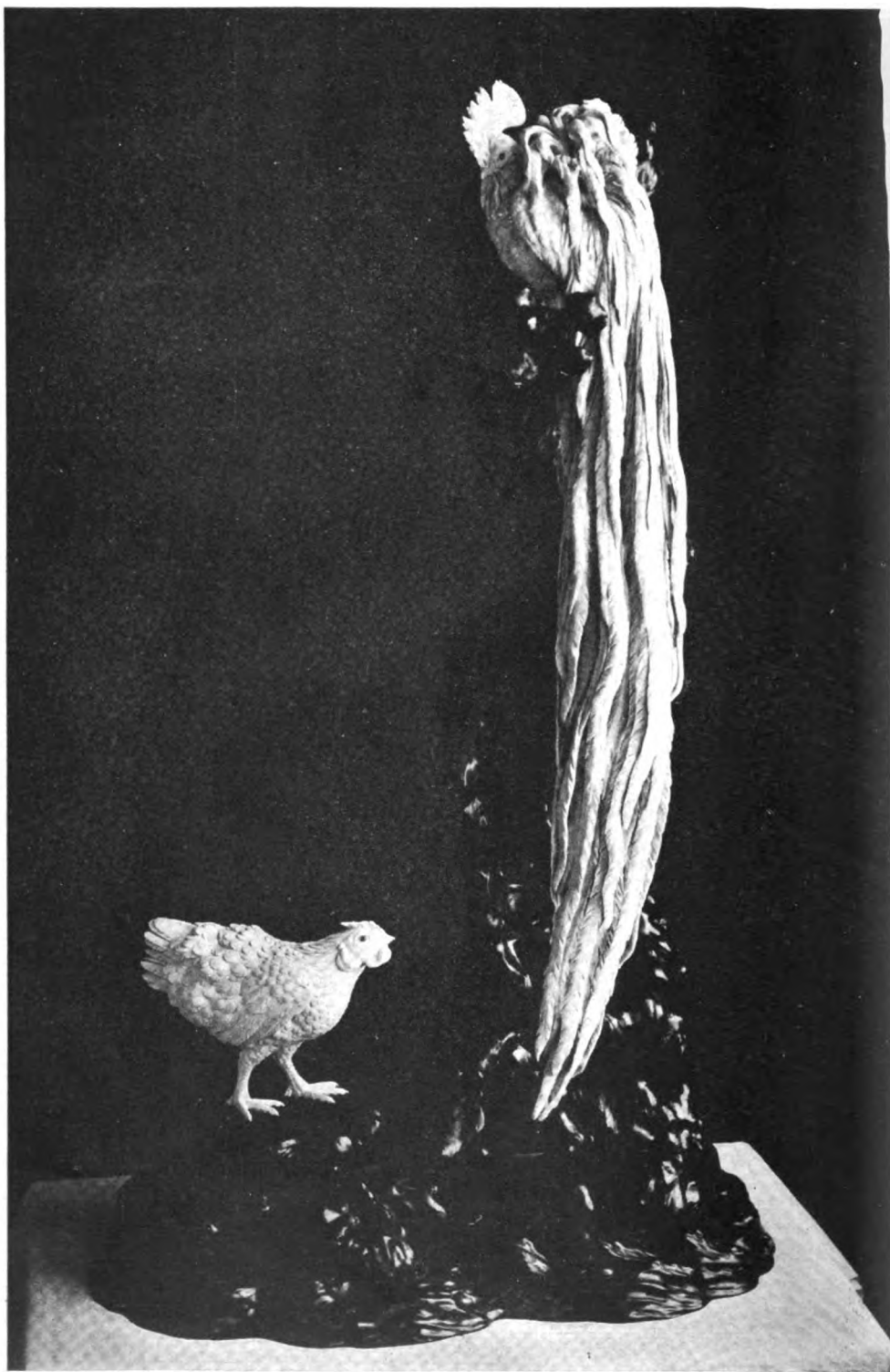
the Upper House is sometimes led opens a question which will have to be solved sooner or later in Japanese politics.

Though the Terauchi government is still in power and the Seiyukai party holds the majority in the House, the present situation is not believed likely to last. The Seiyukai will go cautiously until the cabinet gets mixed up in difficulties, a position no doubt early probable; and then the party will come into its own and form a government under party banners. The Seiyukai party has learned the lesson of biding the time. If it comes into power sooner or later, as many hope and believe, it will work hand in hand with the Elder Statesmen, and thus the old system will be maintained, but not altogether without some signs of political progress.





ABOVE: LEADERS OF KENSEIKAI PARTY WHO OPPOSED THE GOVERNMENT
BELOW: HON. YUKIO OZAKI SUPPORTS MOTION OF IMPEACHMENT IN DIET



A MASTERPIECE IN IVORY
(COURTESY OF TSUTAYA)

IVORY CARVING

THE art of carving in ivory no doubt came to Japan through China from India; but in Japan it developed after a manner peculiar to the skill of the native craftsman, revealing a perfection of detail in little things and a humour of conception that seems only possible in Japan. It was a long time, however, before the skill of the Japanese artist came to be recognized in this art. Connoisseurs, of course, appreciated the exquisite art shown in such trifles as netsuké; but they had no idea that the Japanese were capable of nobler flights. After the disappearance of tobacco pouches with the advent of the new civilization, ivory carving fell into neglect, the artists being obliged to turn to wood carving and furniture decoration for a living. But in recent years, owing to greater appreciation of Japanese skill in the art of carving ivory, especially in the United States, the demand for such work has greatly increased, and the ivory carvers are once more coming into prominence.

Of course there are ivory carvers in Europe and America; but a comparison of their work with that turned out in Japan will prove its inferiority in many respects. The Germans have been making imitations of carved ivory with celluloid, and so debasing the art. No one could possibly see any elegance in such products. Ivory suffers the disadvantage of costing more, and may be classed as a luxury; and as Japanese houses are not well adapted to such ornaments there is no very great demand for the usual ivory

ornaments in Japan. It seems out of keeping with Japanese architecture and house furnishings. And as all the ivory engraved in Japan is imported there is little in the country itself to stimulate the art. For this reason the Japanese artist has to depend largely on foreigners.

The work to which the modern ivory carver devotes his attention is rather on a larger scale than in the days when he was confined to carving netsuké and had to get his scenes into the tiniest of spaces. He now may have a whole tusk to himself if he likes and produce a figure or as scene of dignified proportions. He seldom goes beyond a length of six inches, however. The subjects selected are mostly figures of beautiful women, or ancient heroes; and sometimes animals or natural scenes, as well as the customs of Japan.

In recent years the exports of art objects in ivory have greatly increased, and are now over one million *yen* in value; but owing to the ban on luxuries during the European war there has been a falling off in demand of late. Fully ninety per cent of the output finds its way abroad, about 60 per cent going to the United States, and some 40 per cent to England.

Among the more prominent artists in ivory at present are S. Shimamura, N. Suzuki, S. Kawamoto, K. Ishikawa and K. Asachi. A statuette from the hand of any of these is a thing of beauty; and in the carving of such objects as birds and animals they have also done some very

fine pieces. Recently attempts have been made at producing large pieces by joining pieces of ivory together, some of which are as long as three feet. One of these in the shape of a statue representing a farmer, was shown at the San Francisco Exhibition where it was purchased for the Boston Museum of fine art. It was over 3 feet high, and the price paid was 10,000 *yen*. In addition to ornaments such articles as powder boxes, brush handles, hand-mirror frames and numerous other parts of modern toilet articles are made of carved ivory. In Japan the wealthy often have chopsticks of ivory, and it is frequently used for parts of musical instruments.

The Japanese artist is especially superior in what is called *anabori* carving, which has numerous tiny holes, the effect being unique if not inimitable. This form of the art is particularly effective in such pieces as landscapes, temples, flowers and birds, or in any subject that lends itself to perforated work. A favourite theme for the artist who essays great heights is such a legend as that of Ura-shima Taro, the fisher boy, famous in the national literature. The figure of the youth is usually placed standing on the back of a tortoise with the legend engraven within the shell-like base, the dragon castle appearing in the background. Such a piece requires consummate skill and has a universal appeal.

It is interesting to watch the Japanese ivory artist at work and to see how he goes about the creation of his ideal. First he takes a piece of ivory large enough to produce what he has in mind. If it be a statuette six inches high, he will select his tusk accordingly; and after drawing a slight sketch of the figure on the ivory he will saw it out. The course outline is then filed into something more like the figure desired, and then the carving tools come into play, chipping here and paring there to evolve the grace and delicacy of form. When the statuette is nearing completion it is polished with

muk leaves; and when finished the glossy surface is produced by polishing with the ashes of deer-horn. Other artists first make a model of their subject and then copy it in ivory, setting out in bold strokes of the chisel. The latter method is the most difficult. In carving, too, the artist has to be careful not to crack the ivory, especially in the winter months when the room often has to be steamed to prevent the ivory becoming brittle.

There are some who find fault with the themes selected for reproduction or creation by the Japanese ivory artist, on the score of their being always too similar, or conventional. The artists do not follow fashion or the changing tastes and ideas of their customers. Too many artists remember what was liked before and conclude that it will be liked again. All are not such, however; and in purchasing art objects in ivory one must know where to go. One of the most representative firms in Tokyo is Tsutaya, Kitamotomachi in Asakusa. There the work of the master-carver Homei Yoshida can be had; and he is supposed to be the greatest living representative of this art in Japan. Yoshida is a pupil of the famous Shimamura and has been practising his art for more than 30 years. Other prominent artists in ivory are Sosai Yoshida at Tsunohadzu; Koiichi Sano at Kitahigakubo, Azabu; and Hobun Hirasaka of Tomarimachi in Toyama prefecture.

The ivory used in Japan is all brought from India or Siam; and more than 60 per cent of the imports come through Tsutaya, the biggest importer of ivory in Japan. The Indian ivory is harder than that of Siam and therefore regarded as inferior. The process of producing art objects in ivory is a slow and tedious one, requiring patience on the part of both the artist and his patrons. Sometimes as much as three months are required for the carving of one object, and the price is accordingly high.



JAPANESE IVORY CARVING : MODERN
(COURTESY OF TSUTAYA)



JAPANESE IVORY CARVING : MODERN
(COURTESY OF TSUTAYA)

THE KURILE ISLANDS

By M. YOKOYAMA

THE Kurile Islands, called Chishima by the Japanese, are situated to the extreme north of the empire. The name, Chishima, literally means, thousand islands, the archipelago receiving the name at a time when geographical knowledge of the empire was very limited, and it was supposed that the large number of islands in the group must reach a thousand. The word 'thousand' in Japanese, however, does not always mean literally a thousand, but a large number, and it is probably with this significance that the name was applied to the northern archipelago. As a matter of fact the Kurile Islands number no more than 32, and cover an area of some 6,000 square miles. The population of the islands is only 4,300, which shows that the islands are not very densely inhabited; and consequently this portion of the empire holds little or no place politically in Japan. The islands are rich in marine products, however; while strategically they are regarded as very important. The islands have historical associations with Russia, England and America as well as with Japan, as those familiar with oriental history may be aware.

The 32 islands of Chishima run in a

bow line bending from Kamchatka to Hokkaido, a distance of nearly 1,500 miles. The larger islands are Kunajiri, Shikotan, Yotorofu, Urutsubu, Shimushiri, Shasukotan, Onnekotan, Poromoshiri, Shumushu and Araitō. The islands comprise one province called Chishima, divided into eleven districts, all under the direction of the Government of Hokkaido. The Japanese always supposed that all the islands belonged to the empire from time immemorial; but when Russia proposed to exchange the southern islands of the group for part of Saghalien they learned differently and were so angry that they attacked the Government. There is no doubt that a portion of the islands belonged to Japan from ancient times. Had they ever been acquired there would have been some mention of it in the records of the nation.

History generally has very little, if anything, to say about the discovery of the Kuriles, nor indeed any record of their occupation in early times. There is little doubt that the Japanese occupied the islands of Kunashiri from a remote period, certainly before any other nation. In 1875 the Kuriles definitely became Japanese territory. Before that time the

ownership of the islands was a subject of dispute. The British captain, Broughton, visited the islands in the 17th century and gave his name to the best harbour on Shimushiri. Another English mariner discovered Shasukoten island in 1805. In 1696 Russia occupied Kamchatka peninsula, and at the same time she occupied the island of Shumushu in the Kuriles, and extracted tribute. Gradually the Russians pushed their occupation of the islands, coming as far south as Urutsubu in 1767. On the islands of Etorofu and Kunajiri, which are nearest to Japan, there were independent chiefs exercising government over their subjects. These two islands remained long unmolested by foreigners and were like independent countries. The Russians came to these two islands first in 1768, and laid claim to them. Though the Japanese did not agree with the claim, the Russians persisted in it and in 1778 made the people of the two islands Russian subjects.

The taxes were paid to Russia in furs. Afterwards Russian missionaries visited the islands and tried to educate the inhabitants. No Russian officials were stationed on the islands, nor any government buildings erected. It can hardly be said, therefore, that Russia established any permanent government on the islands.

In 1786 Japan sent government officials to Kunajiri, Yetorofu and Urutsubu to make investigations. This was some 17 or 18 years after the explorations made

by Russia. The name of the two leading officials despatched thither were Yamaguchi Takashina and Mogami Tsunemori, who were the first Japanese to explore the interior of the islands. The Tokugawa authorities again sent officials in 1789, with no special result. In the meantime Russian influence was growing in the islands; and the Russians had now penetrated as far south as Hokkaido where they proceeded to establish a colony. Much astonished at this movement the Tokugawa Government despatched an exploration party under the famous Kondo Morishigé and Mogami Tokunai. The party went as far north as Etorofu where they encountered great Russian influence. They tried to teach the islanders about Japan and the liberality of the Japanese government. These officials uprooted the landmarks planted by the Russians and set up Japanese pillars in their places, denoting the possession of Japan. Some Japanese houses were built and means of communication opened with Japan. After some two years a regular Japanese colony was formed. Subsequently Takadaya Kahei, an adventurous fisherman, visited the island and opened up 17 fishing stations, and did much to undo the influence of Russia and establish that of Japan. He made a map indicating the spheres of Russian and Japanese influence in the Kuriles and the north, and suggested a plan of defence. He did a great deal indeed for Japan's cause in the islands.

Later he retired to Shimo Shibuya in the suburbs of Yedo. His great influence may be seen from the fact that when his son killed a man the father was released on recognition of his merits and died in the year 1815 at the age of fifty-nine.

The Kuriles being thus a subject of dispute between Japan and Russia, there was constant quarrelling between the fishermen of the two countries. At the same time there was no definite establishment of either country in the islands, except the Russian colony at Urutsubu and the Japanese at Etorofu. In 1866 Japan was obliged to recognize the residence of Russians throughout the islands; and quarrels between citizens of the two countries became more frequent. In consequence it was agreed in May, 1875, that the southern portion of Saghalien, which was acknowledged to be Japanese territory but which was really under Russian influence, should be ceded to Russia in exchange for all the Kurile islands. It was undoubtedly a diplomatic mistake on Japan's part; but it solved a troublesome question for the time being.

Though the Kuriles were now definitely under Japanese rule the cultivation of them was neglected and their rich fisheries left to foreigners. Recognizing the mistake of this policy the Government sent an official to the islands in 1891 with a warship, when the islands were circumnavigated. Mr. Sasamori Gisuke of Aomori also explored the islands and

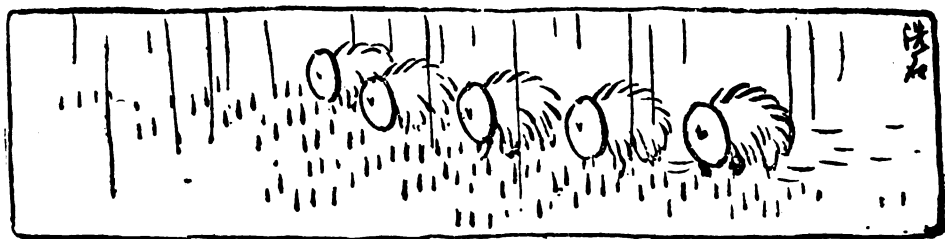
wrote a book on the results of his investigations in 1892. The importance of the islands began gradually to be realized in Japan. In 1893 a party of men belonging to the naval reserve, under the leadership of Gunji Naritada, set out from the Sumida river in Tokyo on an expedition to the Kuriles, aided by the government private friends. They landed at Shumushu island in the extreme north, built huts for themselves and established a fishing station. With the death of the leader, however, the colony failed. Mr. Gunji was a man of remarkable ability and spirit and his loss to the colony could not be overcome. He was a brother to Koda Rohan, the famous novelist, and was himself a writer of distinction; and his sister, Miss Koda, is one of the best Japanese violinists in Tokyo, and once a teacher in the Music Academy at Uyeno.

The Kurile islands are undoubtedly of volcanic origin, and even yet have some 15 active craters, in addition to many quiescent ones. The topography of the islands is very hilly, and rocky, with few level places. The soil is not suited to agriculture and the rough sea of the coasts renders navigation both dangerous and difficult. The islands, however, are rich in common seal, fur-seal, sea-otter, and such fish as herrings and salmon. The timber is not so important, being chiefly white birch, willow and larch of a stunted variety. The inhabitants are chiefly engaged in fishing and hunting. Etorofu is a good-sized island; and has some

cultivated plots and valuable forests. Kunajiri is the most level of the islands, and has a larger population than the others. Some of it is suited to cultivation. But the islands are constantly surrounded by cold sea currents and the climate is quite severe. In winter they are surrounded by a frozen sea for miles from the coast, when the inhabitants are practically cut off from civilization. The natives of the islands are a race resembling the Ainu of Hokkaido, the number constantly decreasing. They appear to be a delicate race, and cannot endure hard work. The winter they spend in caves, and the summer in straw huts. Their clothing is in foreign style as most suited to the severe winters. They make overcoats of wild-duck skins for winter, sewing together some 40 skins to a coat. Their food consists chiefly of fowl, fish and meat. The flesh of the common seal is salted and preserved for winter food, when the dark caves they inhabit are

lighted by seal oil. Some of the natives show remarkable intelligence, and speak English, Japanese and Russian. Many of them are halfbreeds, crossed with Russians or Japanese.

The action of the natives of the Kurile islands in regard to the seal fisheries caused the question of protecting fur-bearing seals to come up for negotiation between England, Russia and Japan as well as the United States; and the Japanese Government, in accordance with the international agreement, has prohibited the taking of fur-bearing seals for ten years. The prohibition has been a great blow to the fishermen of the Kuriles. And the Government has been obliged to offer some compensation, since the natives of these islands cannot change their occupation like the people closer to civilization. It is said that foreign poachers sometimes appear in the sea off the Kurile islands, avoiding the Japanese inspectors.



THE WAX INDUSTRY

By S. KAMIYAMA

ONE of the most remarkable of Japanese industries is that of extracting fats from vegetables, the yearly production of vegetable oil in Japan being valued at over 10,000,000 *yen*. The refined vegetable wax of Japan is coming to find increasing demand in foreign markets, the value of annual exports now being some 1,700,000 *yen*. For some years the output has been gradually increasing, although the number of individual producers has somewhat declined. This is due to a more extensive scale of operations on the part of the more successful producers, as well as to greater efficiency and a higher price.

The principal regions of production are in Kyushu, Fukuoka being an important center, though other cities like Ehime, Oita, Kumamoto, Saga are also good producers, Fukuoka, however, leading with a value annually of nearly 800,000 *yen*.

Abroad Japanese vegetable wax is used chiefly for polishing and making pomades and soaps as well as for leather dressing.

Most of the Japanese vegetable wax is taken from the *hazé* tree, known to botanists as *stus succedanea*, and peculiar

to Japan. It is a tree of comparatively large leaf, and the wax cannot be extracted from the male tree. The tree flowers in June, a yellow and white blossom, producing a fruit in September. The wax is extracted from the kernel, or nut, of this fruit. Only trees of 15 years' growth produce good nuts; or within 4 or 5 years after grafting. The quantity of nuts increases with the age of the tree, until about the age of 40 years when the maximum is reached at 30 or 40 lbs of nuts. But there are some trees of more than 100 years which yield from 140 to 150 lbs of nuts annually. The tree grows usually to a height of 15 or 18 feet in about ten years while in 20 it reaches a height of 20 or 25 feet, and then cease to grow. The nuts grow in bunches like grapes and the nut is rather flat, a little less than half an inch long and the same in width and thickness.

The best wax is made from nuts that have been kept over the winter, the fresh nuts not producing good wax; in fact the longer the nut is kept the better is the quality of the wax. First the nuts are crushed and placed in receptacles holding some 150 lbs, after which they are put in jars and steamed for half an

hour. Then the mass is put into presses where it is subjected to strain for there hours, the extract being called the first wax. The second wax is produced by pressing the remaining cake or mass over again. About 150 lbs. of raw mass produces some 16 lbs. of first wax, this portion being possible for one workman per day. The crude wax is cast into round molds of a little over a lb each, hardening at 50 degrees. This crude wax has next to be refined. The process of refining seems to be peculiar to Japan, being the result of ages of experience rather than of scientific evolution.

In refining the crude wax is mixed with ash and water according to certain proportions in a tub, the contents being stirred, after which it is removed to a boiler, and when well boiled the wax is dropped into cold water, forming what are called *ro-hana*, or wax-flowers. These are taken out with a net and put in the sun in wooden boxes. The ash used in the refining of vegetable wax is taken from the *hibachi*, or native firebox or brazier found in all Japanese houses. After some twenty days of exposure to the sun the mass is again melted in a boiler and once more dropped into cold water, again being exposed to the sun

for ten days or so, and then boiled a third time. Finally the melted wax is drawn into a vessel, the top is taken off with ladles as the best wax, the dregs going to the bottom. Improved methods have recently been coming into use by which the crude wax is put into an alkali solution and the emulsion is dried in the sun.

Among the more famous manufacturers of vegetable wax are Mr. Tsukushi Sanjiro of Osaka, and Mr. Oikura Heizo of Niita in Oita prefecture, and there are numbers of others. The largest foreign consumers of Japanese wax are the United States, England, France and Hongkong; after which come British India, Straits Settlements, Dutch Indies, Philippines, Belgium, Italy, Russia and Australia.

Wax is also produced from a certain lacquer tree, but only in small quantities. The possibilities of wax production and its sources have not yet been thoroughly investigated by the scientists of Japan, and still less is known of Japan's wax resources by western scientists. The best authority on the subject is Professor Tsujimoto, of the Tokyo Imperial University, whose book of 600 pages on Japan's vegetables fats and oils is a monumental work.



THE WAR CAMP AT ODAWARA

By K. YOSHIDA

IN the year 1582 Hojo Ujimasa, feudal lord of the eight Kwanto provinces, transferred the military and political power to his son, on account of his own increasing infirmity. Just about that time the Takeda family, which had been the paramount power in Kai, was annihilated by Oda Nobunaga; and Uyesugi Kagekatsu showed no such ability as his father Kenshin had possessed. So that practically there was no one to rival Hojo Ujinao, the son of Ujimasa. Safe in his great castle at Odawara he ensconced himself, and from there, with the assistance of his father he wielded great influence over all the Kwanto provinces.

Ujinao once had a scrap with Tokugawa Ieyasu; but peace was restored as Ieyasu did not care to be out with so powerful a family as the Hojo; and to cement the bond Ujinao married Ieyasu's daughter.

At that time a shrewd warrior named Sanada Masayuki occupied the castle of Uyeda in the province of Shinshu. As his territory was both scant and weak he had to strengthen himself by coming

between the Hojo and the Tokugawa families as a sort of buffer state. First he sided with the Hojo but after the row with Ieyasu he sided with the Tokugawa, and sent his eldest son, Nobuyuki, to Ieyasu as a hostage.

In 1585 there arose bad blood between Hideyoshi and Ieyasu over a son of Oda Nobunaga; and seeing an advantage for himself in this, Ujinao demanded of Ieyasu the transfer of two districts, Adzuma and Toné, on condition that he should assist Ieyasu against Hideyoshi. The two districts named were under the direction of Sanada Masayuki; and Ujinao's idea in asking for them was to weaken the Sanada family in revenge for its allegiance to the Tokugawa. As Ieyasu was badly in need of such assistance as the great Hojo family could render, he acquiesced and requested the Sanada family to surrender the two districts to the Hojo family. Sanada was very angry on receiving this request and at once rejected it, severing his relations with the Tokugawa interests, and approaching Hideyoshi for favours. Thereupon Ieyasu and Ujinao joined in an

attack on Uyeda castle; but Sanada was a soldier of no common ability, and successfully resisted the assault on his castle. Moreover, Uyesugi Kagekatsu came to the assistance of Sanada with a force of brave warriors, and Ieyasu, thinking discretion the better part of valour, retreated. Thus Sanada, though a daimyo of small means, was able to hold out against men of greater strength and resources, which won for him the admiration and support of the great Hideyoshi. In return for these favours the Sanada family served the interests of Hideyoshi for many years.

In the year 1589 Hideyoshi sent a summons to Ujinao Hojo to appear at the capital in Kyoto and pay homage to the Emperor. This was after Hideyoshi had humbled the proud forces of Satsuma and obliged the great and powerful daimyo of that fief to yield allegiance to the military power at Kyoto. The only two remaining lords that had not submitted to Hideyoshi were the Hojo and Daté Masamuné of Sendai. Hideyoshi made up his mind to bring the Hojo to terms first.

In reply to the summons of Hideyoshi Ujinao agreed to respond on condition that he was given Numata in the province of Joshu, which belonged to Sanda Masayuki. Hideyoshi complied with the request, giving Masayuki Nakurumi in its stead. In this way the Hojo family came to possess the whole of the province of Uyeno as far as Nakurumi, while Tokugawa Ieyasu stood as surety between

Hideyoshi and Ujinao. Not long after this, however, Ujinao caused one of his generals, Inomata Norinao, to attack Nakurumi castle in the territory of Masayuki Sanada, which was easily captured, being taken unawares. Masayuki promptly reported the action of the Hojo to Hideyoshi.

Now it must be remembered that the Hojo family had no intention of obeying the summons of Hideyoshi to appear in Kyoto and pay homage to the Emperor. Their whole attitude was one of pretence and deception. All the time the Hojo were agreeing to the proposal of Hideyoshi they were busy preparing for war with him. The parleying was only a means to gain time. The Hojo felt safe in their great castle at Odawara and set Hideyoshi at naught. The Hojo had been people of blood for centuries and regarded Hideyoshi as a mere upstart who came from nothing. In order to take Hideyoshi completely off his guard Hojo sent a message saying he would appear at Kyoto in December.

Nearly at the same time Hideyoshi received the news from Sanada that Hojo had attacked and taken the castle at Nakurumi. At this duplicity Hideyoshi was naturally wroth, and he sent away the messenger of Hojo with the demand that his master should at once offer an explanation of his conduct. At the same time he sent full information as to the behaviour of Hojo to Ieyasu and warned Hojo that he would come into conflict

with Hideyoshi if were not more careful ; but both Ujinao and his father refused to listen to Ieyasu. Then Ieyasu came up to Kyoto and explained that he had done what he could to caution Hojo and had no sympathy with his rebellious attitude, leaving his eldest son, Hidetada, with Hideyoshi as a hostage to prove his sincerity.

As a matter of fact Hojo had a conviction that as Ieyasu was a relative of his he would not see Hideyoshi pass through his territories to attack Odawara without doing something to prevent it. But when he heard that Ieyasu had actually gone to Kyoto and assured Hideyoshi that he was not in sympathy with the Hojo attitude, he began to fear and sent another message to Hideyoshi seeking peace. But Hideyoshi did not trust him and soon began to prepare for a campaign against him. In March, 1850, Hideyoshi set out from Kyoto with a great army for the subjugation of the Hojo family at Odawara.

Hojo's tactics were to meet and defeat the approaching army at the Fuji river in the province of Suruga ; but one of the Hojo veterans opposed this, and finally it was decided to stake all on the defence of Odawara castle. The Hojo placed a garrison of three thousand men in the Yamanaka castle at Hakoné and in the Nirayama castle in Izu ; but the Hakoné castle soon yielded to the warriors of Hideyoshi, while the latter was invested and put out of action. Then the forces of

Hideyoshi proceeded to surround the great fortress at Odawara.

The fortress ran to the base of the Hakoné mountains on the west, while on the south it ran to the ocean. On the north side were plains and one hill. The aspect of the ground was such as to prevent any quick movement of an attacking army should it be attacked in turn. Hideyoshi's plan was to starve the Odawara garrison into surrender. For this purpose he sent warjunks to blockade the neighbouring coasts ; while Ieyasu and Kato Kageakira guarded the east side ; and the north side was guarded by Ikeda, Hori, Ukita and other daimyo ; and western side was in charge of feudal lords like Hosokawa, Shimadzu and Gamo. Hideyoshi himself supervised the entire investing operations, pitching his camp on Ishigaki hill. As Hideyoshi expected the war to be long, and was in no hurry to hasten the issue, he allowed the great daimyo with him to send for their wives and families ; and to prevent the troops becoming tired of waiting he had all kinds of amusements provided for them. He sent for his favourite mistress to Kyoto and made himself at home to await results.

A retainer of one of the daimyo, named Hanabusa, was shocked at the levity of the samurai and the amusements they were indulging in, not understanding the purpose of Hideyoshi in thus entertaining his men. This samurai said it was a relaxation of true military discipline and it spelled defeat. So Hanabusa went to one

camp and rebuked the soldiers, and said if Hideyoshi had ordered it he must have lost his head. When this was told to Hideyoshi he was indignant and ordered the master of Hanabusa, the daimyo Ukita, to have his insolent samurai crucified forthwith. When the daimyo was on his way to have the cruel command carried out, Hideyoshi sent a messenger to say that he repented having ordered so cruel a death, but disembowelment would do. And when they were going to have this done, Hideyoshi sent another message to say that as Hanabusa was not afraid to risk his life in 'rebuking the liberties permitted by Hideyoshi his courage was praiseworthy and so ordered that Hanabusa be promoted to the position of a general in the army.

There is another story told of Hideyoshi at this time to the effect that when Daté Masamune, the celebrated warrior of the north, heard that Hideyoshi was besieging the castle of Odawara, he determined not to see the Hojo family worsted and set out with troops, but when he approached Odawara, he was so astonished at the size and greatness of Hideyoshi's army that he merely apologized for being late in coming to the latter's aid. Hideyoshi received this all in good part, pretending never to have known the difference, took Daté completely into his confidence and invited him to come to the top of the hill and view the operations, having only a boy to carry his sword.

When they approached the summit the hill was very steep; so Hideyoshi told the boy not to bother coming further, taking the sword from the lad and handing it to Daté. The great warrior thus carried Hideyoshi's sword to the summit of the hill, and there held it while Hideyoshi pointed out to him the various operations of the siege. Daté was astonished at the confidence thus reposed in him, for he could easily have killed Hideyoshi there and then on the hill. This attitude completely won the confidence of Daté Masamune and he was ever afterwards a staunch friend of Hideyoshi.

The siege of Odawara castle thus went on until the 24th of June when the garrison surrendered for want of food. Hojo Ujimasa, the father of Ujinao, took upon himself the entire responsibility for the rebellion; and two of his senior retainers, Daidoji and Matsuda, were ordered to commit harakiri in expiation of the lives lost and to have the garrison pardoned. Ujinao's life was spared, since he was the son-in-law of Ieyasu. He decided, however, to retire to a temple for the rest of his days, but on the way he died of smallpox. It is said that in this war Hideyoshi had some 130,000 men as against the 30,000 of the Hojo; and the siege of Odawara castle was the greatest in old Japan, bringing the whole country under the sway of one military dictator.

KATSUOBUSHI

By I. TAKAYAMA

KATSUOBUSHI is the dried flesh of the bonito, one of the most popular fish foods in Japan, and therefore used in every home, however poor. It is used for flavouring soups, or boiled vegetables, the hard dried piece being grated or shaved like cheese. The Japanese regard the flavour as incomparable, and capable of making any kind of food taste delicious. No meal, especially one at which a guest is present, can be considered complete without katsuobushi.

The pieces into which the dried fish are cut usually measure from five inches to a foot long, banana-like in shape, the colour being light brown, and polished. A piece of katsuobushi suggests having been produced in a mould; and foreigners often mistake it for anything except fish. It is, however, nothing save the dried meat of the bonito.

The most famous producing centers for this delicacy are Awa, Izu and Tosa, the last mentioned place being the best. The bonito is taken from the beginning of May to the end of August, usually with either lines or nets. Motor boats with great nets often make enormous hauls. It is inconvenient that so many small fish are taken with the larger ones, as the latter alone make good katsuobushi. And the best way to catch big bonito is by hook and line. The bonito is a deep-sea fish, and can seldom be caught nearer the land than 40 or 50 miles. Most of the bonito fishers are brave youths of about 30 years

of age. They wear little or no clothing and venture far out in their native craft in hopes of a good catch. On reaching the fishing grounds, as soon as a shoal of bonito is detected small bits of sardine are thrown overboard to attract the shoal. As the bonito begin to collect in great numbers baited hooks are put out. The hooks are not baited with flesh but with a bit of ox horn which, when moving in the water, looks like a living sardine; the bonito takes it eagerly and is soon pulled aboard. A good fisher hauls in the fish, throws it into the boat and launches his hook again in an incredibly short space. There is a vast difference in the number of fish an expert can take and the number within reach of a greenhorn.

The bane of the bonito fisher is high wind; and great storms are frequent in Japanese waters. Often whole crews are wrecked and lost before help can be offered. But the safe return of the bonito boats with their rich catches is something joyful to see. The men at once set to work making katsuobushi. Often they engage specialists at the job, known as *fushikiri*, who are wonderfully skilful in cutting the fish up into the required sizes and shapes. Often farmers, cart-pullers or common fishers make a specialty of cutting katsuobushi and devote their off-time to making an extra penny in this way. Once a man gets the reputation of an expert cutter his work for the future is assured.

The *fushikiri* first severs the head of the bonito, which has to be done in a special way, having an important bearing on the shape of the pieces afterwards. The work has to be done rapidly, especially in summer, when the fish do not keep long. The decapitated fish are put into large tubs to be washed. They are then taken out and cut into four pieces, each piece assuming the shape of katsuobushi. During this process all the bones are removed, an operation that must be performed quickly and without wasting any of the fish. The boning of the fish, being a very particular job, is undertaken usually by the master *fushikiri*. Next the pieces are placed in shallow baskets side by side and then in a large boiler where the fish is boiled until a certain number of pieces of pine tree are consumed beneath. When taken from the boiler the pieces are removed to other baskets while hot, and put into a room for smoking, after which they are scraped and made to have a proper appearance. It is very difficult to prepare katsuobushi without blistering the pieces; and then they are defective. The finishers are the most expert of all, and get the highest wages. The care with which this part of the work is done may be judged from the fact that an expert is not expected to finish more than 24 pieces a day working from 6 in the morning until 6 in the evening, at a wage of about 80 *sen*.

The final process for katsuobushi is drying in the sun, after which the pieces are placed in tubs and tightly sealed. In a week the tubs are opened, when the pieces will be found thoroughly mouldy. Then the pieces are assorted, being classified according to the colour of the mould. It is always a source of great

anxiety to the katsuobushi maker what colour the mould will be when he opens the tub. The mouldy pieces are again dried in the sun and the mould brushed off, when they are once more packed in tubs or casks. A week later they are removed and packed finally. This packing and unpacking has to be done about eight times before the katsuobushi is ready for the market. Each tub contains eighty pieces, and sells at about 16 *yen* wholesale, or an average of about 20 *sen* apiece. These pieces are retailed at from 30 to 50 *sen* each.

Most people look for the big fat bonito of the Tosa coast, where the water, with which the fish are washed while being worked, is supposed to be the best in Japan, removing the blood and fat completely. Speaking of prices, the very cheapest piece will be about 20 *sen*, but for a very big one as much as 2 *yen* is asked, the price being fixed by weight. Being in daily use for food-flavouring, katsuobushi is in the same category with soy and salt, a necessity of every household. The katsuobushi is scraped or shaved off by a special instrument for the purpose.

Katsuobushi is always included in gifts offered as congratulatory presents, because the word *katsuo* has the same sound as *katsuo*, a man who is victorious or triumphant. Naturally it was a very popular fish with the samurai of old Japan. When a child is born a present of katsuobushi is always in order; likewise for weddings. The pieces are placed in a white wooden box or in a straw receptacle shaped like a boat. On occasions of ceremonial entertainment the *tai* is usually the proper present, but if *tai* fails, katsuobushi will do very well.

HAKONÉ GUSA

By RUTEI RIJO

FOR some distance Miyaji proceeded with the baggage in accordance with the agreement to play *umamochi*. After a while fortunately a horse appeared, when Miyaji exclaimed: "Say, there is a horse! Now, Kiga San, you take the baggage!"

"You are too impatient," replied Kigazo; "you have to keep the parcel until the horse is quite beside us!"

To this Miyaji answered that the horse would be abreast of them by the time Kigazo had taken the parcel. While they were discussing it the horse passed them and then the baggage was handed over to Kigazo. They had gone only a few hundred yards further when Kigazo noticed another horse approaching; and delighted at the prospects of a chance of getting rid of the bundle so soon, he cried; *Aha!* There is another horse! You'll have to take the parcel next, Tō San."

"No," said Tobei; "we must pass the horse first."

"None of your excuses," said Kigazo.

"The distance is only a few feet. Be a man and accept your burden!"

As the two thus disputed the horse appeared to be getting no nearer to them; and Kigazo remarked on how slowly the beast approached, complaining of its slow gait.

"Ah," said Tobei, "it is you that are complaining and not I!"

As they went on they came up to where the horse was, and found it tied to a post while its master was doing something at a house near by. Coming opposite to the beast, Kigazo offered his bundle to Tobei, who refused it on the score that the agreement concerning *umamochi* means that the load is to be handed over on meeting a horse and not on finding one hitched to a post.

Kigazo admitted that such was the usual condition, but claimed that the animal was coming towards them when they first saw it; it had stopped just a moment and would proceed on its way soon again. Tobei argued that perhaps the horse might come after them instead

of going the other way when its master returned. Kigazo, not to be thus defeated, declared that he would inquire of the horseman, and was as good as his word :

"Say!" he called to the horseman. "Are you going towards Kanagawa or not?"

"No, I am on my way to Kawasaki."

"Oh, indeed! Excuse me for having interrupted you!"

And Kigazo came back to them with a proud look of satisfaction.

"Now," said he to Tobei, "you see I was right. The horse was approaching us, as I said. Here, take the baggage!"

"You are quite mistaken," insisted Tobei. "The bargain is that the horse must approach and pass us; which this animal has not done, I claim."

"The horse will pass us, if we wait here," said Kigazo, putting down the load where the horse would have to pass it. Leaving the bundle on the road Kigazo proceeded on his way; and Tobei did likewise, each insisting on his own idea. In the bundle there happened to be a very tasty fish, broiled and wrapped in a bamboo sheath. Presently a dog came along; and smelling the fish he abstracted it and ran towards the public bath house.

Kigazo called after the beast, and Tobei said it served Kigazo right for leaving the bundle on the road. There was a general mutter of complaint all round at losing so tasty a morsel as the broiled fish. Kigazo then took up the bundle again, and the party continued on the way, arriving at last in Kanagawa through Tsurumi. There they put up at the Daikoku inn.

Next day the gay youths proceeded on their way and came to Fujisawa and later to Odawara. In time they reached Hakoné where they stopped at the famous Tonosawa inn, hiring a room of six mats. Some peddlers stopping at the inn went from room to room trying to sell to the guests. First came a man selling fish seasoned with vinegar; and next came one with wooden work made at Yumoto.

"Don't you want some of our noted wood work from Yumoto?" asked the man.

"Well, if you have anything interesting, I might take it," said Kigazo.

"I have a great assortment of novelties."

"Just let me see that eight-sided box," said Tobei.

"That is a tobacco pouch," explained the man.

"It is a very fine piece of work," said Tobei.

"And what is that on the tray, there?" inquired Miyaji.

"That is an egg," said the man.

"Boiled or raw?" asked Miyaji.

"It is a wooden egg," said the man, gravely. Then he took it up and showed it could be taken into several parts, revealing many smaller eggs within.

"And what may this be?" said Kigazo, interrupting the conversation which the man was having with Miyaji.

"Oh, that is a box for *samisen* strings."

He handed it to Kigazo who could not open it. The man then explained that the box would open easily by pushing the inlaid wood on it. This Kigazo did and the charm worked, to his delight.

The man soon began to see that the three youths had no intention of buying any of his goods, but were merely trying to pass the time pleasantly for themselves. While they were thus talking Miyaji happened to open a box that he picked up, when he noticed that it contained a gold coin. Quickly closing it again he asked the man the price of it.

"It is 16 *sen*," said the man.

"I'll give you 8 for it," said Miyaji.

The man said it was impossible to reduce the price so much. Upon which Miyaji offered 10 *sen*. Then the man asked that he might just look at the box a moment.

"Oh," said Miyaji, "it is not necessary to examine it. I am willing to buy it just as it is. I'll give you 12 *sen* for it you like."

The man accepted this and Miyaji, quickly handing over the money, put the box into his pocket.

"I see you have bought a box," said Tobei. "I'm sure there is a girl in the case somewhere, who will rejoice in receiving gift when you return. Kigazo will be able to guess who it is for!"

Kigazo said he had no idea whom it was for; and while they were chaffing each other, the merchant left the room.

Then Miyaji, smiling slyly, said he had a surprise for them. He asked them to say just what they would like to eat and he would treat the party. Tobei remarked that Miyaji had got suddenly liberal which was so strange that they might expect a change of weather the next day. Kigazo held that the words of Miyaji were no joke, and should be taken seriously. Miyaji insisted that he was ready to stand the treats even to the value of gold piece.

"Thank you," said Tobei. "I'll be excused from your treats."

But Kigazo spoke up and said he would bid for a feast of broiled eels and rice. Miyaji doubted whether they could find an eel restaurant in a mountain place. Tobei said there was a first-class one, better than in Yedo. Thereupon Kigazo clapped his hands and called a maid through whom he ordered broiled eels and rice for three.

"Of course you intend to pay for the order, Miya San?" said Kigazo.

"Certainly," said Miyaji; "certainly!"

Just then the merchant who had sold the wooden box to Miyaji returned in great excitement, explaining that he had sold many articles before coming to see the gentlemen from Yedo and had placed the sum total of his sales in a box which he had inadvertently sold to one of the gentlemen. So saying, he requested Miyaji to let him have the box a moment.

Miyaji was greatly disturbed but he retained great self-control, feigning ignorance. At last he said: "I looked in the box but saw nothing in it."

"Well," said the merchant, "that is very queer; for I have sold a string box only to you, and the money was in the box. Would you mind letting me examine the box, however? The coin might be somewhere in it."

Miyaji, still undisturbed, said he had examined the box himself and there was nothing in it.

"That may be so," said the merchant, "but I will trouble you to let me look in it myself just once."

At this both Kigazo and Tobei told Miyaji that he should produce the box and let the merchant examine it, as they did not wish to have themselves suspected.

Miyaji explained that he had put the

box away and and it was not convenient for him to get it.

"Go on," said Kigazo, seizing him by the sleeve; "there it is still in your sleeve. If it is a trouble to you to produce it I can do so for you."

Kigazo attempted to take the box from the sleeve of Miyaji but the latter restrained him. As they struggled for the box in fun something rattled in it. Kigazo finally obtained the box; and on opening it there, sure enough, was the gold coin. Miyaji, dumb with anger and shame, uttered not a word. The coin was handed over to the merchant, who retired.

Presently the maid entered carrying the feast of broiled eels. Miyaji was very glum over the feast, as he had to hand out one of his own gold pieces to pay for it.

"I wondered from the first why you were so foolishly liberal as to propose a treat of broiled eels," said Kigazo, as Miyaji was complaining of his folly. "It seemed to me very remarkable that a man who declined to pay his forfeit of a few coppers over talking of love affairs, should not hesitate to pay a gold piece for a feast."

Miyaji was rather sober all the evening. They all laughed loudly; but he had learned a lesson.





CANDLES

By B. MATSUMOTO

ONCE upon a time the headman of a village secluded in the mountains paid a visit to Yedo to see the capital of the Shogun. On this visit he saw a candle for the first time and was much struck by it. He was much surprised that a thing looking like a round stick should be able to keep alight for so long and prove so useful as a means of illumination. So he made up his mind to take as many candles as he could carry back to his friends in the mountain village as souvenirs of Yedo. The villagers received the presents with due thanks but were at a loss to know what was the use of them. To be asked to instruct them as to the use of the candles was what the man wanted ; for he was proud thus to have a chance of displaying his knowledge.

As all were alike ignorant of the use of the candles it was decided to have a meeting of those who had been honoured with the presents, when the use of the candles could be explained. As the people assembled they began to discuss the gifts they had received, and each was ashamed to admit that he did not know

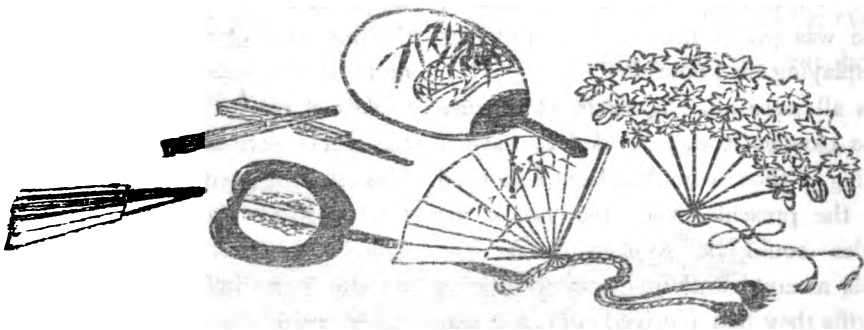
what the candles were for. One said he would leave it to another to find out and if he failed then he would condescend to inform him about the candle. Another said it would not be courteous for him to take upon himself the explanation of the candle before the proper time. Others asked why their friends were all in such a hurry to know the use of the gifts. Another one when asked what he thought of the new inventions, simply repeated the old proverb : Shame is only momentary but ignorance is eternal ! He expressed himself as ready to learn. The oldest man in the room was appealed to and he, loath to display his ignorance, said he would be pleased to be allowed to confer the honour explaining the candle on some more worthy man.

At last one of the guests, seeing that the others were no more enlightened than himself, suggested that the candles were a kind of food. He said there was a fish called *rosoku* and the candle was made of it ; the Yedo folk were very fond of it. After examining the fish further they decided that the best way to try it would

be to have it boiled and make soup. After the soup was served they gathered about the table and began to sample it. Some remarked that if such food was a sample of Yedo taste they did not fancy it. "What is all that oil I see?" asked another one. Some one informed him that all fish have a certain amount of oil. When they tasted the soup they made queer faces and looked at each other with suspicion. One man said it was all he could do to swallow it. Another, acquiescing, said it certainly was not to his taste at all. They all agreed that they never could live in Yedo if that was a sample of the best the shogun's capital had to eat.

In the midst of this commotion the man who had given the candles as presents arrived, and astonished the company by declaring that it was not food at all. Those that had eaten much of the strange repast now feared that as it was only for giving light they would be likely to take fire. Others said that those who had partaken of it would be all right so long as they refrained from smoking until rid of it. This did not satisfy the majority,

however, who feared that they might take fire any moment; and so it was decided that the safest way would be to go into the pond and stand up to the mouth in the water until relieved of the dangerous cargo. There they stood awaiting results. The pond belonged to an old temple. By and by an aged priest came along. He paused a moment to rest by the pond. It was then getting dark. Hearing the sound of conversation in the water he was alarmed. Peering across the surface of the pond through the dusk of the evening he perceived the water to be dotted with human heads. At first he fancied he had had an apparition. He took out his flint and steel and struck a light from his tinder box; for he wanted to make sure that his eyes were not deceiving him. As soon as those in pond saw the fire they fancied one of them had taken fire in spite of the water, and so they all forthwith ducked their heads. The priest, seeing all the heads disappear with shouts and groans, flung the light away and ran home to report what he had heard and seen; and the whole thing became a nine days' wonder in the village.



MONTHLY RECORD OF EVENTS

(MAY 25 TO JUNE 25)

May 25.—G. F. Mitchell, the great American tea expert, was received in Tokyo and entertained at the Maple Club, by the Central Council of Japanese Tea Guilds.

His Majesty, the Emperor, attended the graduating exercises of the Tokyo Military Academy and presented prizes to the more distinguished graduates of the year, who were honoured by being asked to read essays before the Emperor.

A great conflagration destroyed 181 houses in the city of Fukui.

The Government announced that the total of the national specie reached 840,000,000 *yen*.

May 26.—The Council of Prefectural Governors was held when the Premier, Count Terauchi, and Mr. Shoda, Minister of Finance, delivered addresses.

Mr. T. Hayashi, a director of the Nippon Yusen Kaisha, resigned office and his action received the approval of the Board of Directors.

May 31.—The N. Y. K. liner, *Miyazaki Maru*, was torpedoed in the English Channel.

June 2.—The Hon. T. Hara, leader of the Seiyukai party, Viscount Kato, leader of the Kenseikai party, and Mr. Inukai, leader of the Kokuminto party, were invited by the Premier to his official residence to confer regarding their acceptance of a position on the Diplomatic Advisory Board.

June 3.—A special Cabinet Council at the residence of the Premier decided on the establishment of a Diplomatic Advisory Commission for the purpose of adjusting international relations, especially at the peace conference to take place after the war.

June 5.—Baron Hatano, Minister of the Imperial Household, was promoted to the rank of Viscount.

June 6.—The new Diplomatic Advisory Commission was formally appointed by Imperial Order, the members being Baron Goto, Minister of Home Affairs; Admiral Kato, Minister of the Navy; General Oshima, Minister of War; Viscount Motono, Minister of Foreign Affairs; Viscount Hirata, Mr. Hara, Baron Makino, Viscount Ito and Mr. Inukai.

A meeting of the Tokyo Municipal Council decided to establish a great commercial museum on the grounds of the Tokyo prefectural office, at a cost of 600,000 *yen*.

June 10.—The buildings of the Chuo University were destroyed by fire, the loss being 200,000 *yen*, including the magnificent Meyer library which contained many rare volumes.

June 11.—Japan's destroyer flotilla attacked enemy submarines in the Mediterranean, when the destroyer Sakaki was damaged by an enemy torpedo, the commander and many officers being killed.

June 12.—A syndicate of Japanese bankers decided to float a French loan of 50,000,000 *yen* at 6 per cent, commission for underwriting to be 1 and one half per cent, and redemption to be three years hence.

His Highness Prince Li of Chosen arrived in Tokyo, his first visit to Japan.

June 13.—Viscount Ishii was asked to head the Japanese Commission appointed to visit the United States to carry on negotiations with the Washington

Government, the other members of the Commission being Vice-Admiral Take-shita, Major-General Sugano, with a military and a naval officer and two other officials, the party to start on July 28.

June 14.—Prince Yamagata celebrated his 80th birthday by giving a party to distinguished friends at Mejiro and in honour of his removal to his new residence at Kojimachi.

June 18.—The first meeting of the new Imperial Diplomatic Advisory Board met at the Imperial Palace.

According to returns from the Department of Communications the number of vessels now building in Japanese yards, of over 1,000 tons, is 111, the aggregate tonnage being 544,580.

June 21.—A special session of the Imperial Diet was summoned, Mr. Oōka of the Seiyukai being elected Speaker of the House, and Mr. Hamada of the Kokuminto, Deputy Speaker.

June 23.—The Emperor formally opened the Imperial Diet, making a speech from the Throne, to which representatives of the Upper and Lower House appropriately replied.



CURRENT JAPANESE THOUGHT

By THE EDITOR

New Advisory Council

The Advisory Council which the Premier has recently appointed to assist the Imperial Cabinet in its diplomatic policy has become the subject of much discussion in the vernacular press as well as elsewhere. The main purpose of the new institution is the unification of the nation's diplomatic policy. The last cabinet followed one line of action in regard to foreign affairs, and the present cabinet has taken quite a different attitude, especially in China; and there has been a growing conviction in some circles that this lack of unity is sure to react unfavourably on Japan's interests abroad, especially when the great peace conference convenes. The special Diplomatic Advisory Commission consists of ten members, five of whom are members of the Imperial Cabinet and five from outside, the latter being the Hon. Y. Hara, leader of the Seiyukai party; the Hon. T. Inukai, leader of the Kokuminto party; Viscount Ito, a member of the Privy Council; Baron Makino, formerly Minister of Foreign Affairs; and Viscount Hirata of the House of Peers. Viscount Kato, head of the Kenseikai party, was asked to join the Commission, but refused. The *Jiji Shimpō*, while in sympathy with the aims of the Commission, fears that in matters of diplomacy too many names are risky, since diplomacy is something that is usually carried on secretly and by one or two men. The Commission should lay down the diplomatic policy of the empire and leave one responsible person to carry it out. It is to be hoped that the members of the Commission will reach an agreement among themselves before they try to seek unity of public opinion on matters of diplomacy. The *Asahi* sees in the appointment of the Diplomatic Advisory Commission an attempt to evade responsibility, so that diplomatic blunders cannot be fixed on any one in particular. The Genro have claimed the right to interfere in matters of diplomacy without taking any responsibility; and the new Commission may assume a similar attitude. The paper regards the appointment of the Commission as one more indication of the uneasy feeling of the cabinet as to its diplomatic policy; while the fact that the Commission is attached to the Imperial Household suggests that the troubles of the cabinet are to be sheltered behind the Throne. If the Ministry feels unable to take the responsibility for its acts of diplomacy it should not undertake the responsibility of governing the empire, and so resign. Other papers complain that in the composition of the new Commission the realm of finance was completely ignored.

China and Japan

Some see in the new Diplomatic Advisory Commission an attempt to arrive at a definite policy in regard to Japan's China Policy. On this subject there prevails a very general dissatisfaction with the line of action adopted by the cabinet toward China. The policy of the Terauchi Ministry toward China is one of careful guarding without interference in China's internal affairs. In the meantime things in China have grown more and more unsettled and the cabinet has done nothing. It cannot thus remain neutral without encouraging either the Pekin Government or the elements opposed to the Pekin authorities. Dissatisfaction with the Tokyo attitude has become more incensed since America despatched a note to China demanding that she look well to her internal condition and be more careful about establishing stable government than worrying about joining the war against Germany. The Japanese hold that this was a duty that should have been carried out by the Tokyo cabinet, rather than by the United States. The policy of the Terauchi cabinet in China is severely traversed by the *Osaka Asahi* which holds that the note of advice to Pekin should have been sent from Tokyo, and that the American note seems to be addressed as much to Japan as to China. If the trouble in China has to be settled by advice from Washington the prestige of Japan in China will irretrievably suffer. The action of the United States in sending a note to China in regard to her internal condition is regarded in Japan as an attempt to interfere in the government of the republic. It is said that if Japan took such an attitude in regard to affairs in Mexico or

any trans-Pacific nation, the United States would be the first to raise objection. The opposition papers in Tokyo, however, regard the American note as necessitated by the Japanese Government's failure to grasp the situation and effectively deal with it. The American desire to prevent Japan assisting the militarists and also to show sympathy with the oriental republic probably inspired the sending of the note, says a despatch from Pekin.

Not since Mr. Philander American Note Knox, when he was Secretary of State, suggested the neutralization

of railways in Manchuria, have we seen the Japanese public so wrought up with indignation as when it was announced that the Washington Government had despatched a note to the Chinese authorities, independently of Japan, advising Pekin as to the internal affairs of the republic. Japan's policy is one of precedence in China: a policy of predominating interest and influence; and she cannot afford to see any western nation attempt to come between herself and China without fear as to the consequences. Japan believes that her national safety and independence depend on maintaining the independence of China, especially from occidental domination. For this reason she had to drive Russia out of Korea and Manchuria. It is clear that Japan expects western nations to co-operate with her in China: not at any time to act independently of her. China is so prone to play one nation off against another, and especially to play western nations off against Japan, that the latter is particularly sensitive to any indication on the part of western nations in the direction of encouraging this practice.

The Government of China is yet sufficiently unstable to give ground for apprehension to Japan; as such a situation is a constant invitation to interference on the part of foreigners. But Japan believes that she herself is capable of taking care of China, and maintaining the peace of the Far East, just as America is in Mexico or any of the South American states, should they prove fractious. Perhaps Japan was no more surprised at the delivery of the American note to China than America would be if Japan delivered a note to Mexico or Panama regarding internal government. The case, however, is more serious as regards any other nation interfering in China; for no amount of alien or extraneous interference in Mexico could very greatly threaten the independence of America in the same degree as western interference might threaten the independence and prestige of Japan in East Asia. Japan has succeeded in delivering herself from the paternalism of occidental nations and completely recovered her autonomy. This China has not yet succeeded in doing; but Japan is determined that China shall be given every opportunity to attain that end; and if she fails, or proves unworthy or unfit for such freedom, Japan will see to it that she falls not into the coils of occidental rivals, who would be disposed to divide and share the spoils, but that she shall come under the tutelage of Japan who will keep her united whether independent or under the protection of Japan.

Sympathy Since the banishment of
With Japan Japanese students from Germany most of the students of medicine sent abroad for further investigations have gone to the United States, where they

appear to have met a most cordial welcome and to have discovered that in medical science the United States is in no way behind any other country. The world, of course, has long known this, but the war has brought it in a definite way to the notice of Japan. One of these Japanese doctors, recently returning from the United States, says that while in the country he met with no indication of an anti-Japanese spirit, and he does not believe that such a spirit is as strong in America as many Japanese at home believe. The vast majority of the American people do not in any way subscribe to the anti-Japanese agitation among the labour classes of the western states. The Japanese should in future be careful in regard to America and not give way to unfounded suspicions. This is especially necessary now that the United States has launched out on an immense increase of armaments, which causes fear in Japan, but to notice which makes Americans suspicious of Japanese motives. All the more intelligent people of the United States welcome Japanese students and nothing should be done to child this attitude.

We cordially welcome
The New East the appearance in Tokyo of a foreign review entitled "The New East," under the editorship of Dr. Roberstson-Scott, assisted by Mr. Hugh Byas, both of whom should be a guarantee that the new venture will prove effective for its purpose. That "The New East" is under British auspices makes it all the more important as an organ of international opinion, as Britain's cause in the Far East has been somewhat neglected and often has been misrepresented or misunderstood. Some of the contributions in the first number

are able and interesting, especially the one by Dr. Anezaki, which is refreshingly candid and true to honest conviction. If the review continues this policy it will do much good in improving relations between Japan and English speaking nations. Articles by Government officials and other high personages, are, as a rule of little effect; as the public knows beforehand what they will say, and that, in fact, they cannot say anything else; and so, in Japan at least, such utterances have little or no effect on public opinion. What a review should aim at is an expression of the honest and well-informed opinions of the countries it represents; and only ordinary folk, as a rule, are free to deal with these. The habit of depending on noted or conspicuous names to carry what otherwise would have no weight and deserve no notice, is ingrained in certain London and New York reviews, greatly lessening their force and authority with thinking persons; and we trust the "The New East" will not be thus misled, but will stand for free and open discussion of the real facts and circumstances that now hinder better relations between Japan and the English-speaking peoples. The trouble in the past has been that both East and West have been content to engage in either mutual recrimination or mutual admiration without any reference to self-examination and the need of removing obstacles to a proper understanding. If "The New East" can break up this futile attitude and lead the public of both East and West to face their common duties as civilized peoples in relation to each other, it will have done incomparable good.

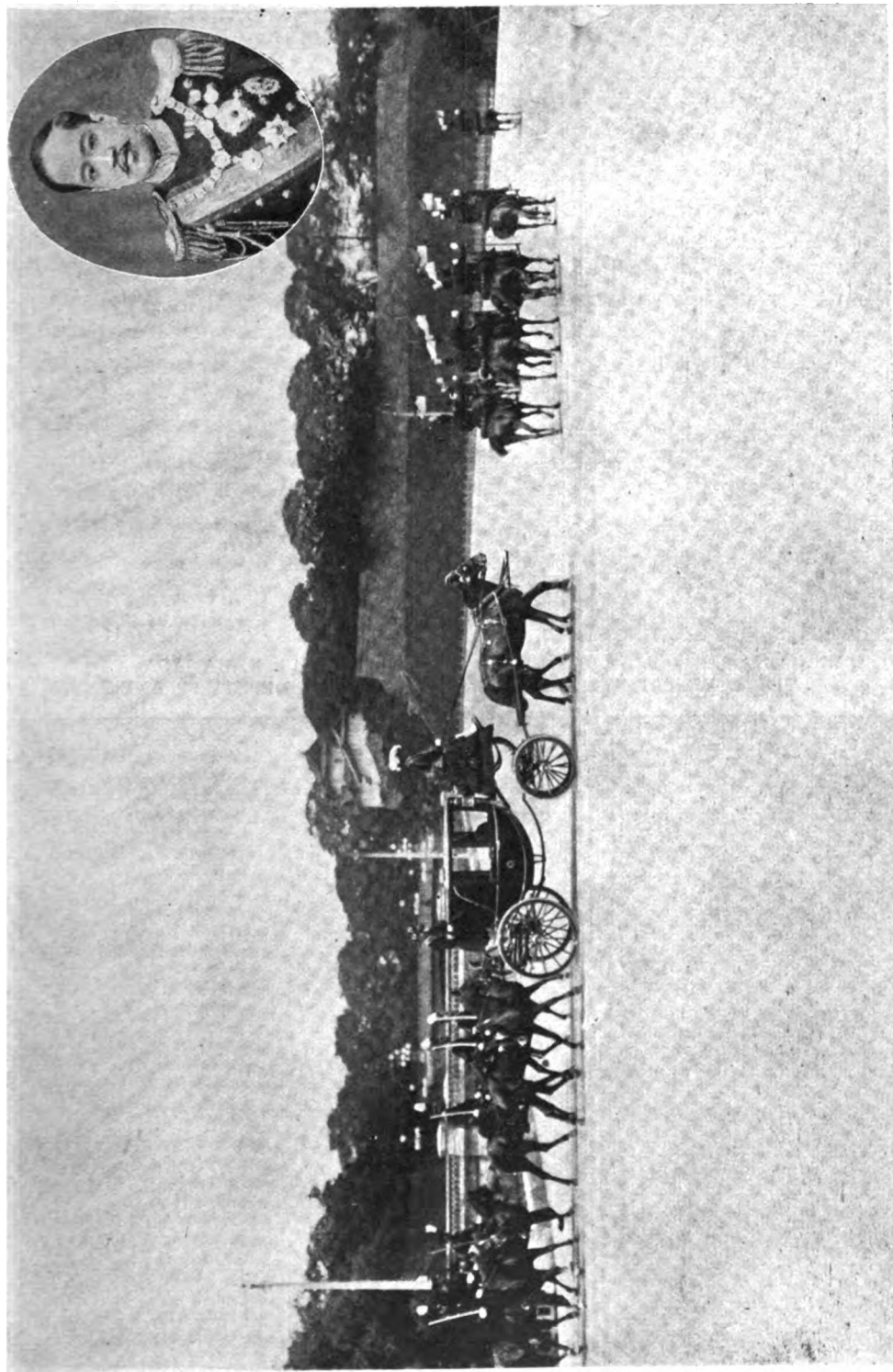
Tax on War Profits

There is considerable agitation going on Japan for the imposition of tax on war profits. Some companies have been declaring dividends as high as 70 per cent, which not only pay no extra tax on war profits but enjoy

subsidy from the Government, thus consuming the hard earned taxes of the people. The vernacular press sees no reason why such enormous profits should not pay a special tax in Japan, just as they do in England and the United States.

Japan and Britain

Great satisfaction has been expressed in Japan over the action of the Imperial Navy in going to the succor of the Allies in the Mediterranean, and especially to hear the praises of the navy sounded by the British press and people on account of the brave deeds of the Japanese sailors in saving those wrecked when ships were torpedoed. There is a growing conviction that Japan might be able to do even more in this way than she has been doing, in view of the great need in Europe. Already a movement has been made to collect a fund of some 3,000,000 *yen* for the soldiers of the Allies; and the Japanese Red Cross Society, which is very wealthy, might be able to render similar service to that given by the American Red Cross Society. The Japanese *did* send a contingent of Red Cross nurses and physicians to England, France and Russia at the outbreak of the war; but they returned after a year or so, just when the need for such aid was greatest. The *Yomiuri* gives an account of what America has been doing for Britain without seeking special compensation, and what she is now preparing to do for Russia, and suggests that therein lies an example for Japan. The naval and military services which Japan has rendered Britain since the war began, says the *Yomiuri*, have no doubt been greater than Britain has received from any other country; but they are not seen and appreciated by the public in the same way as the little acts of kindness and unselfishness which western people know so well how to render.



H, I, H, PRINCE LI, OF KOREA, VISITS JAPAN



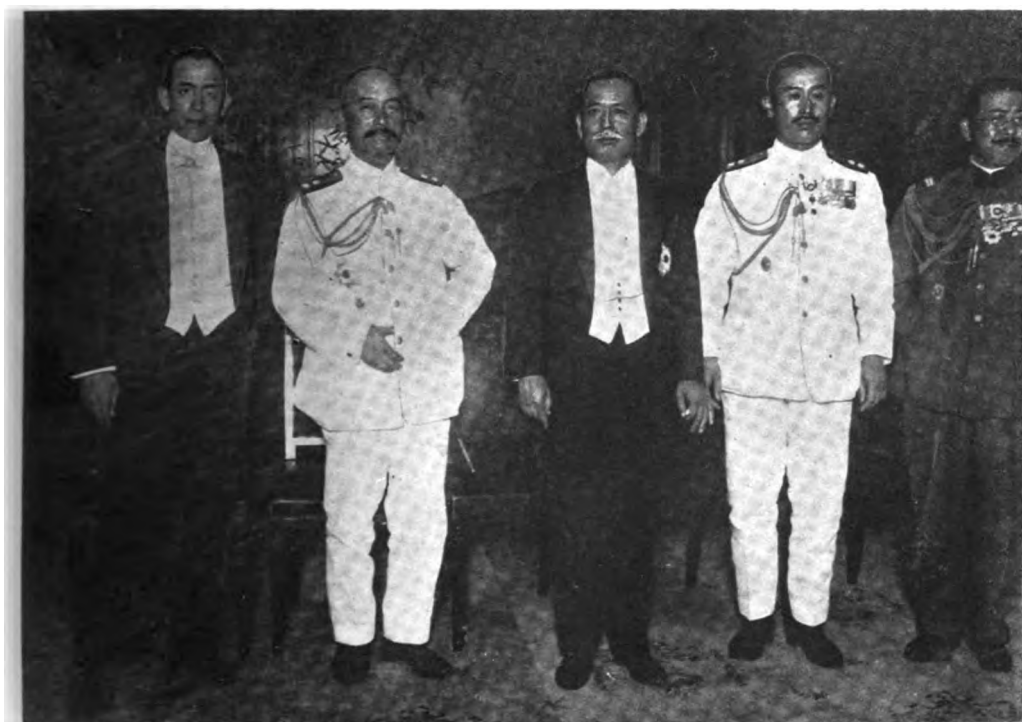
**MR. OÖKA NEW SPEAKER OF
THE LOWER HOUSE**



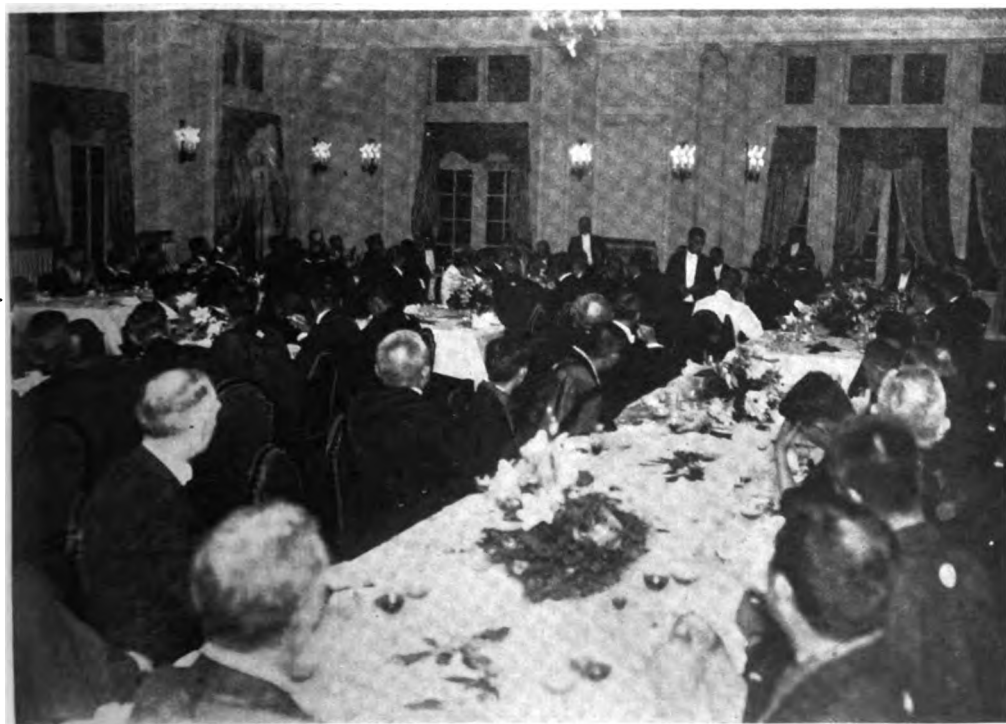
**MR. K. HAMADA
THE DEPUTY SPEAKER**



THE PREMIER AND THE BRITISH AMBASSADOR



JAPAN'S MISSION TO THE UNITED STATES VISCOUNT ISHII IN CENTER



FAREWELL BANQUET TO VISCOUNT ISHII AND PARTY



MR. SAKATA, JAPAN'S NEW MINISTER TO SPAIN



TAKASHIMAYA BAZAAR IN AID OF BELGIANS